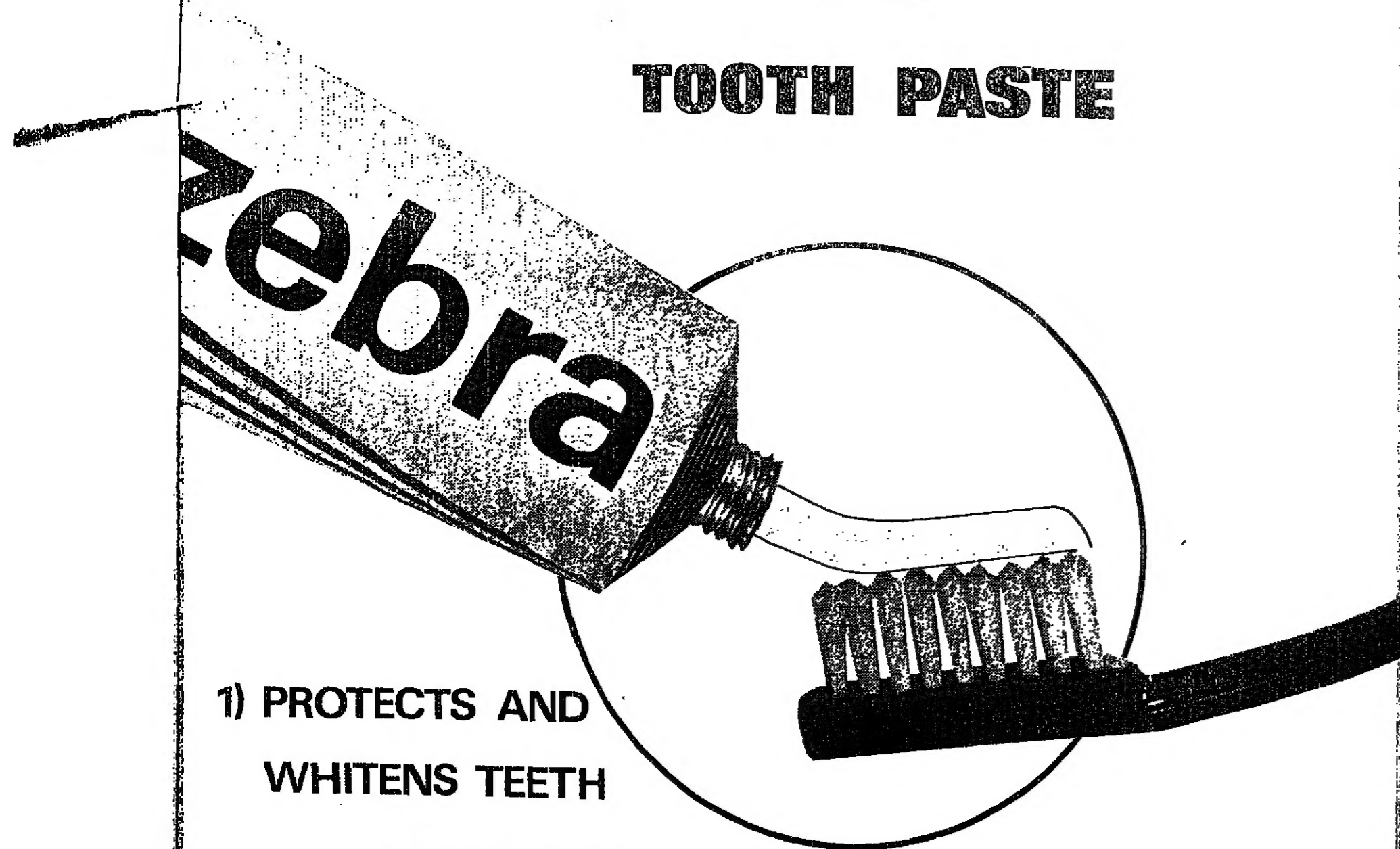


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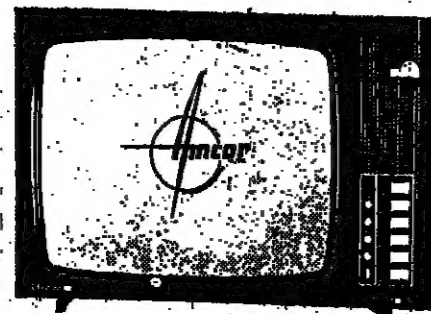
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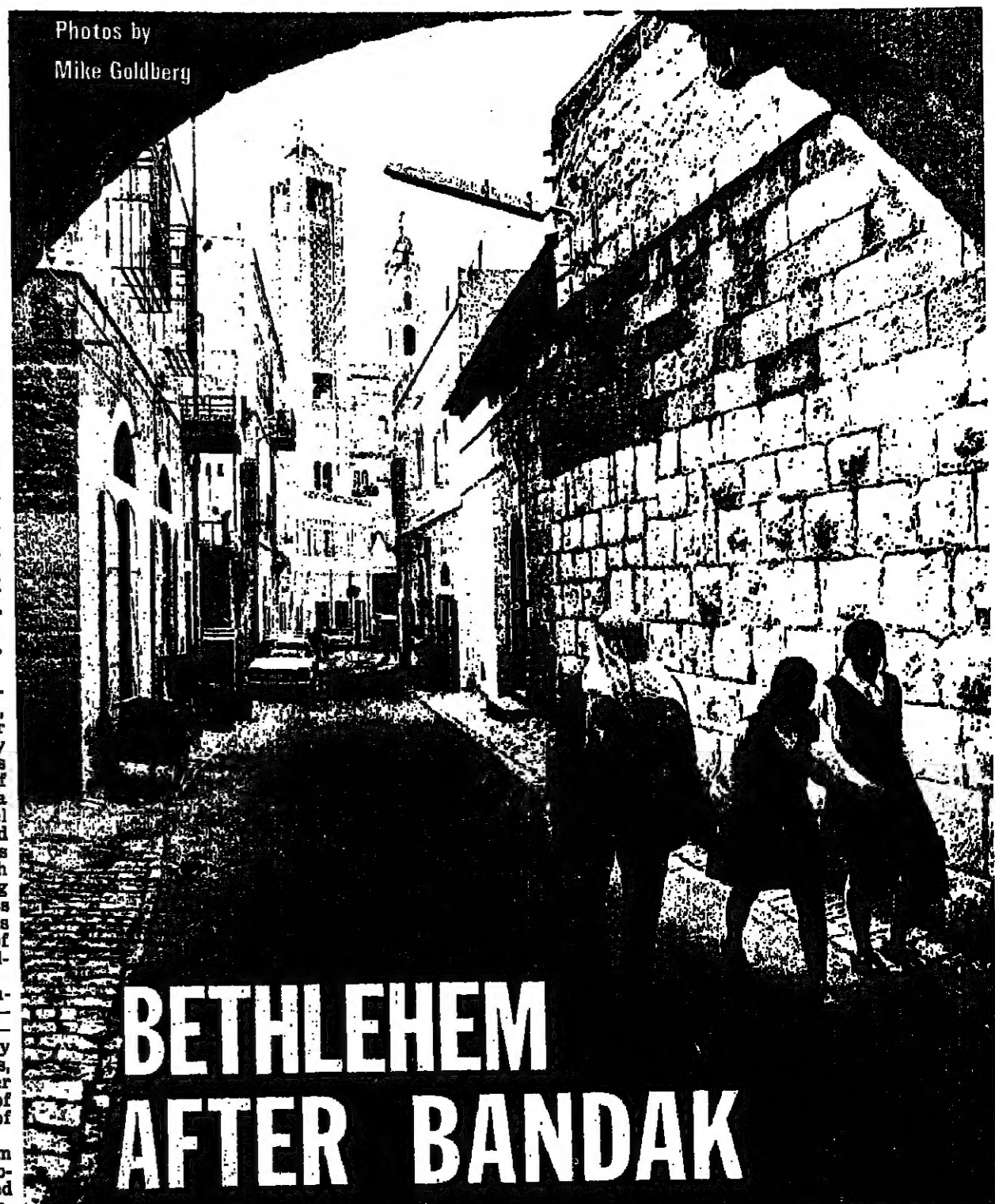
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**ON THE COVER** — 18th-century, Ra'ahah Petuba (Michal Kaniel) collection, Jerusalem. Provides the frame for Werner Brus's photo of a Mikvah wedding. Tuesday is Lag Ba'Omer, a day during the seven-week Omer mourning period on which Jewish law permits weddings.

Schoolgirls head home through one of the narrow streets in the centre of Bethlehem.

Photos by Mike Goldberg



## BETHLEHEM AFTER BANDAK

The death of Mayor Elias Bandak on Wednesday has left Chamber of Commerce head Elias Freij and former Mayor Ayyoub Musallem as the main candidates when the town, Judea, holds municipal elections on Tuesday. PHILIP GILSON and ANAN SAFADI visited Bethlehem this week, where they talked to the late Mayor Bandak and the two other aspirants.

THREE weeks before the outbreak of the Six Day War, Naomi Shemer's yearning for "the road to Jericho" suddenly became a song on everybody's lips; in a sort of fulfilment of prophecy, her dream became a startling reality when Israel tanks rushed down to the Dead Sea. Lesser dreamers than Miss Shemer must have recalled with nostalgia the short road linking Jerusalem to Bethlehem, which was so near and yet so far; this artery has now become one of the most travelled in the administered areas.

Some 5,000 workers from Bethlehem and its twin satellites — Beit Jala and Beit Sabur — travel north to Jerusalem every morning; about 2,000 visitors, mostly tourists, head in the other direction to visit the City of David and the traditional site of the Nativity.

The ties between Bethlehem and Jerusalem go back to Biblical times. These were mutilated following the 1948 War of Independence when Bethlehem, under Jordanian occupation, retained its link with the Old City of Jerusalem first via roads passing the Judean desert monasteries of Mar Saba and St. Theodosius, and later through a shorter, but still 40-minute route winding along the south-eastern outskirts of Jerusalem passing through Sur Bahir.

The Six Day War brought the centres of the two cities within a 10-minute drive and their populated areas within walking distance. The natural relations between them were gradually re-established and the link came to be viewed, especially by the Bethlehemites, as a basic reality, under which the ties between Bethlehem and Jerusalem have now become closer than ever.

ON the morning that we entered the smart shop of Elias M. Freij, President of the Chamber of Commerce and Industry of Bethlehem and owner of the mother-of-pearl factory which is the only one in the area to earn "approved exporter" status from the Ministry of Commerce and Industry, he looked rather like a tired director of a Histadrut company. Mr. Freij was the first Arab notable we have ever interviewed who does not wear a necktie or jacket. He explained his exhaustion by telling us that leaders of the Bethlehem clans had sat till the small hours negotiating a list of nine candidates. The list was then headed by Mr. Bandak. Mr. Freij has now taken over the top spot with the death of the Mayor. It is a good list, Mr. Freij asserted.

If it is so good, why are 20 other people offering themselves for election? "Some people have personal interests, which they hope to serve by getting on the council. About 10 people have joined together to oppose us. But we are confident of victory; we have drafted an excellent platform." He produced this with a flourish. At one time Mr. Freij contemplated standing as an independent. He said he had joined the Bandak list because "I decided that I could serve the interests of the city better as a councillor under him than as an independent mayor. I wanted to introduce changes: these are included now in our agreed platform. And I thought we needed new blood on the council; there are on our list five new faces to take over from as many old-timers in the city's nine-man council."

The changes contemplated in the platform include a national park, a public library, a new bus terminal and an industrial zone. Most important, from the point of view of tourists, is that the platform contemplates turning Manger Square from a rather disreputable parking lot into a beautiful area, with a fountain in the centre with marble seats around, from which tourists can contemplate the Church of the Nativity and meditate over cups of coffee. An alternative site, very near, will be used for the very terminal and central parking site.

Manger Square will be something like the squares of the cities of Italy, such as Siena," dreams Mr. Freij. On the southern side will be a town hall with a good public library, a tourist information office and a post office. The Square will be surrounded by attractive shops and restaurants. How is this to be financed? "Some people have personal

"We get 2,000 tourists a day all the year round. The Israeli Government collects IL5m a year in purchase tax on items bought in Bethlehem. We are fully entitled to get back a share of this income to develop the town. The Chamber of Commerce, and the mayors of the three cities in the area, have already submitted a memorandum on the subject to Yigal Allon, the Military Governor, and Tourism Minister Moshe Kol."

Mr. Freij, a great admirer of Teddy Kollek, further hopes that he can form a Bethlehem Foundation on the lines of Mr. Kollek's Jerusalem Foundation. "Christians all over the world will be delighted to share in the beautification of Christ's birthplace."

What other dreams does he have? "I would like to see peace between the Arabs and the Jews; peace would be in the interests of all of us. If we cooperate, we can change the face of the entire Middle East for the betterment of the people. And today it seems to be more than a dream. King Hussein's recent proposal for a federation between Jordan and the West Bank should be carefully considered; I think it offers a solution to our problem. Of course, without peace, the proposal has no value. Specific details of the relationship with Israel would have to be worked out. I'd like to have free, open borders throughout the entire Middle East."

MAYOR Elias Bandak had served as Bethlehem's first citizen for 17 years. And he was an active candidate for re-election when we saw him, days before his death.

Among the city's 18,000 residents, there are about 2,650 rate-payers who enjoy the municipal franchise, of whom about 1,200 are either Greek Orthodox or Roman Catholic, 800 belong to other Christian denominations, and 850 are Moslem. The refugees in the nearby camps, who have no votes are all Moslems; Christian refugees drifted into the city.

But the voting does not follow religious lines: rather it goes according to extended clans, and in the Christian ones members can be of different denominations.

"This is the traditional way Bethlehem has always voted," Mayor Bandak explained, "ever since the 1830s. Bethlehem was one of the first towns in the country to have a municipal council; we got this right in 1885. There are seven clans. Then 40 years ago, the rights of Moslems were recognized, and two decades ago the Syrian Orthodox got a representative. That is how we make up our list of nine."

Elias Bandak first served as mayor from 1951 to 1956; then the Jordan Government dissolved the Municipal Council because of disturbances following the creation of the Baghdad Pact. Mr. Bandak was once more elected to office in 1962. He outlines his achievements and his aims for the city.

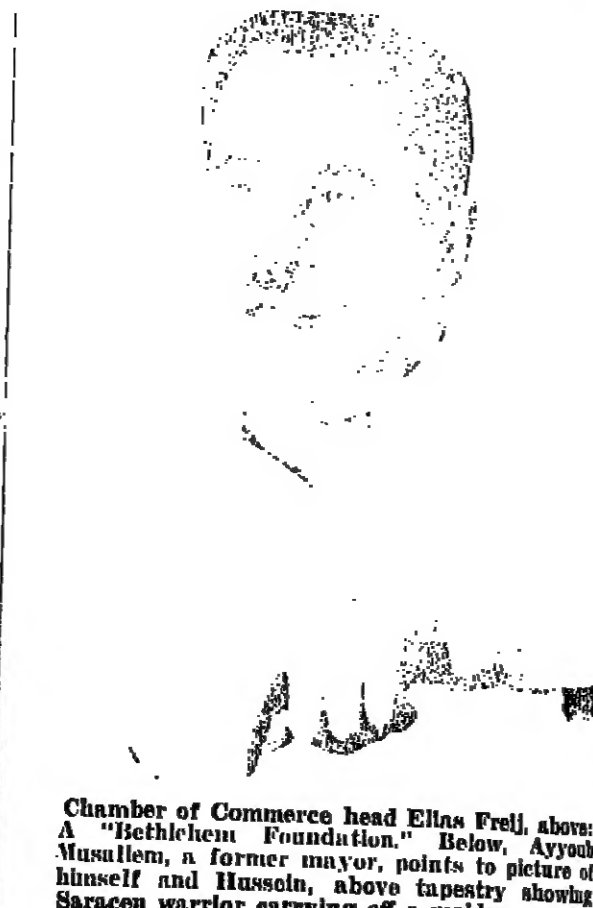
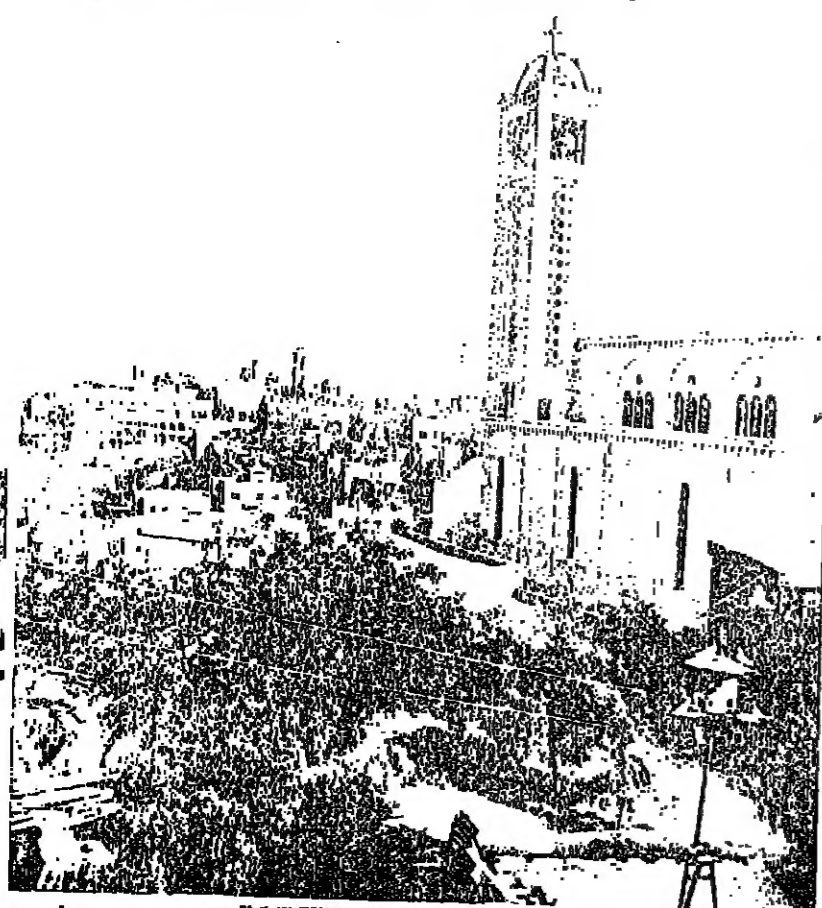
"In the aftermath of the Six Day War, our first duty was to keep the inhabitants from packing and leaving their homes. Then we set out to secure a more comfortable life for them, we tried to convert some of their pains into hopes, and their hopes into realities."

He agreed that Bethlehem has flourished economically since the Six Day War. (Continued on next page)





Above: Mayor Elias Bandak, who died on Wednesday. Right: Birthplace in Bethlehem backyard, with Greek Orthodox church at right. Manger Square is in background, with spires of the Church of the Nativity just to the right of TV antenna. Below: Bethlehem school children clown for camera.



Chamber of Commerce head Elias Frelj, above: A "Bethlehem Foundation." Below, Ayyoub Musallem, a former mayor, points to picture of himself and Hussein, above tapestry showing Saracen warrior carrying off a maiden.



(Continued from page 3)

war. Tourism has more than doubled. The olive wood, mother-of-pearl, textile, plastics, furniture and marble industries are all doing very well. "I remember, when I first met Moshe Dayan, I already spoke to him about projects to improve the city. Mr. Dayan expressed regret because of the delays in getting life back to normal, and asked the Council to consider projects immediately. We did so, and we have introduced many new things. Among other things, we built the new IL800,000 commercial centre which the Military Government helped construct by extending a IL800,000 long-term loan, expanded the water-sewage system and the road networks. Our problem is that we are operating with limited resources, but we have achieved a great deal."

Links to Jerusalem

The water problem will be solved by linking Bethlehem to the Israel National Water Carrier. The new projects for Manger Square, including the building of a new municipality, will cost IL1.5m. to IL2m. He is certain that they will get loans through the Military Government.

All this seems to indicate that Mr. Bandak saw the future of Bethlehem as being closely linked to that of Jerusalem. "Immediately after the Six Day War, 400 to 500 leading residents presented a petition to the Israeli authorities stressing the links between the two cities on the level of daily life, tourism, trade and so on. But we do not believe

the two cities can be merged. Bethlehem must retain its independence." We were interrupted by three burly roadbuilding contractors who are going to fix the road between Rachel's Tomb and Manger Square. "It will take us only five days," said one of them, Abu Shusha. Thinking of the tank-traps laughingly called roads in Jerusalem, we urged Abu Shusha to run a course for Israeli road-builders. Contemplating the roadbuilding brought the mayor to one of his main problems — the labour shortage. "We are suffering severely because all the workers, skilled and unskilled, go to Jerusalem. I own a furniture factory, which used to employ 75 workers; I now have only 28. We the authorities that they had to do something to keep some of our workers here."

Mr. Bandak ushered us to the door, where there were other people waiting to see him. "Come and see us on election day," were his last words to us. It is sad to think that he will not be there to greet us.

AYYOUB Musallem received us in his home, which is furnished with taste and for comfort. In one corner of his living-room is a piano — his wife is a well-known pianist. On a wall in the passage a tapestry depicts a dashing Saracen warrior riding off with a charming lass on his saddle. Pinned to the top of the tapestry are photographs of Mr. Musallem and King Hussein.

Mr. Musallem was Mayor of Bethlehem between 1968 and 1982; he represented Jordan at the Local Government Conference in Washington in 1961. He also represented the Lions Club District 235 at Atlantic City, and later was elected Governor of the Jordan, Kuwait, Iraq, Syria and Lebanon. In 1963 he was elected as Bethlehem's representative to the Jordanian Parliament, and served as Minister for Development and Reconstruction of Refugees for a while, then lost office in the 1966 general elections, a failure he ascribes to spending too little money on his campaign in contrast to his competitors. He is the proprietor of a knitting factory, which he said was doing badly till 1967, but has flourished since the war.

"Strange as it may seem," he remarked, "I myself brought Mr. Bandak to the mayoralty in Bethlehem, when I served as a member of the Jordan Government. He conducted the affairs of the city very well, until he fell ill two years ago. I would like to stress that I supported him, and cooperated with him at all levels, during and after the Six Day War, when we did what we could for the sake of our city, during a very difficult period."

"When he became ill, there was nobody to direct the city's affairs and I recently asked the authorities to appoint a committee to take over. Instead, they decided to hold these elections. I certainly approve of the decision to do so."

"A group of us went to Mr. Bandak, and suggested to him that he should step down; we

wanted to make him an honorary mayor. He refused. So a group decided to challenge his control of the Council, and I was approached by large numbers of people to head the list, representing all the clans, and the Moslems. In their propaganda against us, our opponents took the line that our list was blessed by the Israeli authorities, theirs by Arab circles. In fact, my list has nothing to do with the authorities or with anyone else; it is concerned only with the good of the town."

Some of Mr. Musallem's programmes are similar to those of the Bandak-Frelj group — boost for tourism, industrial development, better roads and services. In addition, he hopes to enlist capital for development from what he calls "Bethlehem's Diaspora."

Latin America

"There are 75,000 emigrants from Bethlehem in Latin and Central America, all doing well. My cousin in Chile is a Senator, and other members of the family have substantial commercial interests. I get letters from relatives and friends saying how keen they are to participate in Bethlehem's development. Most of them are not happy in Chile today under the Socialist regime of President Allende."

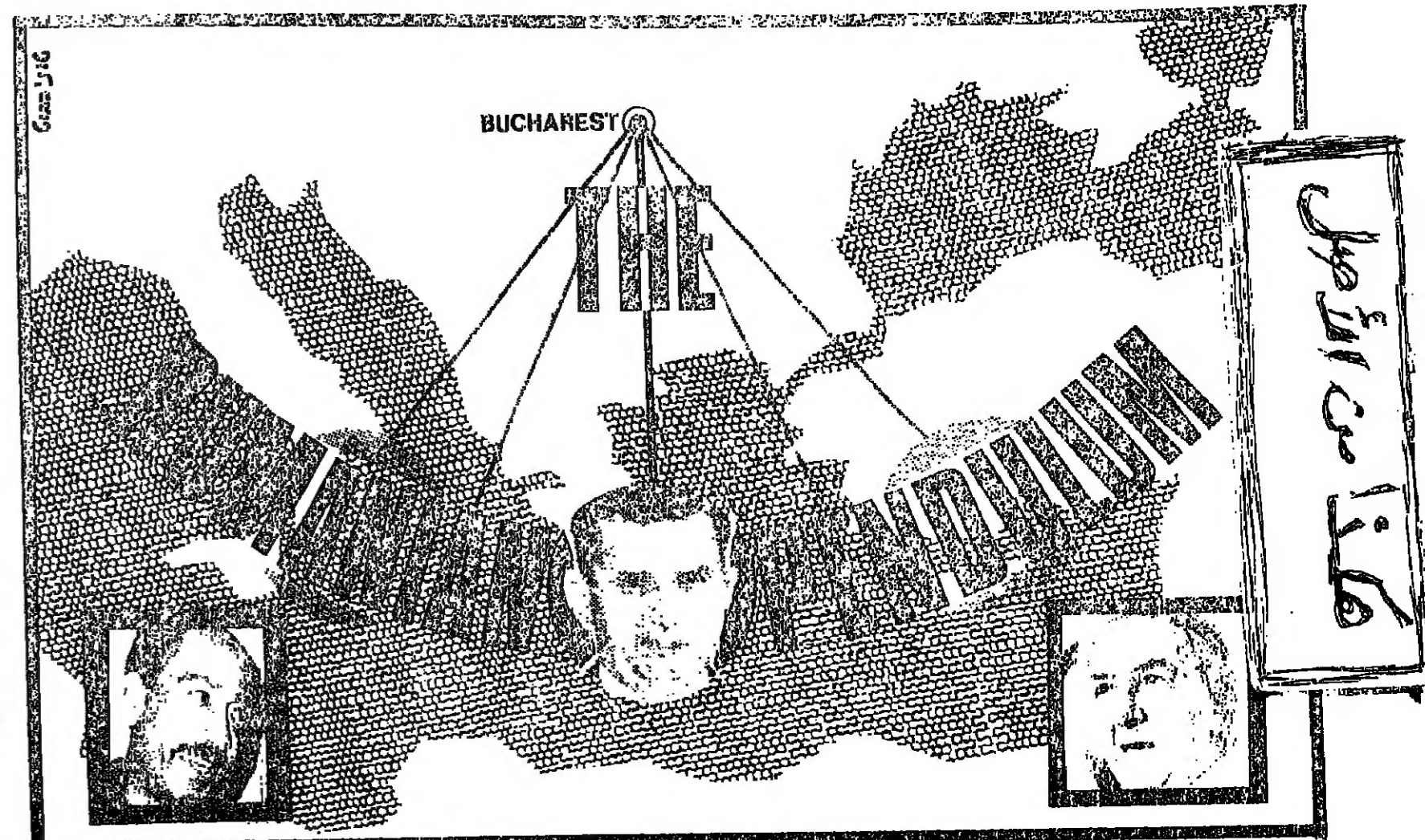
"Like all Bethlehemites, Mr. Musallem is passionately proud of his city: he showed us a stenographed document he has produced outlining the town's history, from the Iron Age until 1987. He has distributed this widely at his own expense. We note, however, that he did

not deal with the post-Six Day War era.

"I want to say frankly that I was one of the people who misunderstood Israel between 1949 and 1967. I was convinced that Israel was determined to deny the Arabs any rights. When the war broke out and the Arab armies retreated, I collected 150 eggs to help stave off starvation among the people. Then the Israelis came, and I have often reported to Amman that the Israelis have brought economic progress and prosperity. For instance, there were 75 television sets in Bethlehem and the neighbouring towns of Beit Jala and Beit Sahur before the Six Day War, now there are 6,500, mostly owned by labourers who work in Israel. Nobody can deny that the Arabs now have comfortable relations with the Israelis. People started to mix, and found they could do so in peace."

"This does not mean that I approve of the occupation. I have always stressed that we must maintain our contacts with Jordan, which developed into a homeland for the Palestinians. It seems to me that King Hussein's plan is a bold one, offering all kinds of possibilities. I appealed to the recent meeting of the Palestine Liberation Organization to decide on the merits of the plan without rejecting it outright. The plan could lead to a federation between the Arab states of the area, including Lebanon and Israel as well; with Jewish knowledge and Arab manpower, we can turn the Middle East into a paradise. The time has come for us to have a rest from our sorrows and calamities."

Rumania, the only East European nation not to break diplomatic ties with Israel in 1967, has followed a policy of calculated fluctuation in its relations with the states of the Middle East. MICHAEL SHAFIR explains the reasons for Rumania's policy, and defines what can be expected from Prime Minister Meir's forthcoming visit to Bucharest, and her talks there with President Nicolae Ceaucescu.



THE announcement that Mrs. Meir will go to Bucharest next week probably came as a surprise to many political observers. It should not have. Those who follow closely the pattern of Rumania's relations with Israel and the Arab countries could not possibly have failed to notice that Bucharest takes great care always to balance one Arab visit with an Israeli one, and vice-versa. The invitation extended to the Prime Minister right after President Ceaucescu's visit to Egypt thus appears as a levelling-up of the pattern which characterized Bucharest's earlier, lower-level contacts with the two confronting camps of the Middle East conflict.

However, it cannot be denied that there is more to this visit than just another example of Rumania's balanced attitude. The very speculations on whether Bucharest is going to mediate between Jerusalem and Cairo and/or Moscow bear witness to the importance of the event. While there may be a possibility that Mr. Meir's government will try to bring Arabs and Jews closer, nothing indicates that Rumania wishes to, or could, mediate between Moscow and Jerusalem. There is a very simple reason for this: it is in Rumania's interest to do the first, it goes against her interests to do the second.

Independent policy

Ever since 1967, when it was left as the only Eastern bloc country not to break diplomatic relations with Israel, Rumania has successfully tried to follow an independent, middle-road policy vis-a-vis the countries implicated in the Arab-Israeli dispute. Naturally, this line was, and continues to be, determined by Rumania's interests in this region, as well as by its more global policies, both economic and political.

Rumania's economic policies in this region, albeit complicated in form, are quite simple in content: it has a strong interest in maintaining good trade relations with both Israel and the Arab countries. Since Pinhas Sapir's visit to Rumania in April 1967, and the economic and commercial agreement signed between the two countries in Jerusalem in December the same year, Rumania has enjoyed particularly favourable terms in its trade with Israel, one of the few of the Western countries with which Rumania's balance of payments eventually showed a surplus. To a country which is engaged in a pressing search for hard-currency (needed

to buy heavy machinery in the West for its industrialization drive), this was no small matter. Moreover, the agreement signed in December, 1967, and subsequent agreements, provided for both the establishment in Rumania of joint companies with Israel know-how (and, often, investments), and for the selling of products to third markets, a clause which the Rumanians hoped to use for exporting their products to Western, mainly American and West German, markets. Thus, one of the tasks of the Tol Aviv-based Rumania-Israel joint trading company, Dumarea, is described by Rumanian sources as the "sale of local industry products in the Federal Republic of Germany."

At the other point of the triangle, Rumania was and continues to be interested in exporting the fruits of its industry to Arab markets, which are among the limited number willing to accept Rumanian products, the quality of which makes competition in more developed countries still a problem. However, Bucharest's economic and political ties with Jerusalem have at times endangered the availability of the Arab market — including threats by the Arab Boycott — and caused the Rumanian pendulum to swing to and fro between Israel and its opponents. This rather simplified picture enables us to understand why, from the economic point of view, Rumania would be interested in an end to the conflict in the Middle East.

Economics and politics, however, are seldom divided. There can be little doubt that the advantageous economic ties pursued by Bucharest in the Middle East, as elsewhere, are part and parcel of its more global policies of developing ties with the Western world, which, in turn, enable the Rumanians to pursue their policy of independence vis-a-vis Moscow.

It was this last policy which led Rumania to resist the example set by the Soviet Union and other East European countries to immediately after the Six Day War. Moreover, not only did Bucharest stay apart from, and even express disagreement with, anti-Israel propaganda (including Belgrade), but it even raised the level of its diplomatic representation with Israel to the ambassadorial rank in 1969.

This step precipitated strong reaction in the Arab capitals: the

Sudan and Syria broke diplomatic relations, Egypt and other Arab countries recalled their ambassadors. This was not of a nature to force Rumania to change its policies in the region completely, but neither was it a simple matter, in view of the Rumanian interest in Arab markets. It was only recently that after a long period of appeasement, Cairo's ambassador returned to Bucharest and a Rumanian ambassador was welcomed back in Khartoum. In a way, Ceaucescu's visit to Cairo constituted the official *salvo* between the two capitals.

But the visit paid by the Rumanian President to Cairo may have had other implications as well. It would be impossible to speak of Rumania's political interests in the Middle East without mentioning what seems to be its main interest in the region, namely the halting of the ever-increasing Soviet military involvement in Egypt.

Strange as this may seem for a member of the Warsaw Pact, Rumania's positive attitudes to such initiatives as the Rogers proposal and, of course, the Jarring mission, seem to indicate that Bucharest is prepared, if necessary, to do more than merely express support for any measure which bears the hope of even reducing the Soviet involvement in the region. True, the Soviets also express support for these initiatives, but there is a difference between both the timing of the Soviet support, and its essence, which indicates that Bucharest is more than eager to see the conflict really brought to a halt. This aim of Rumanian foreign policy, of course, contradicts, even clashes with, Soviet aims in the region.

Room to manoeuvre

The greater the Soviet involvement in the area, the greater is the tension between Washington and Moscow; the greater the tension between the two super powers, and the dangers of internal confrontation, the less room remains for the smaller nations — such as Rumania — for political-economic manoeuvring. Indeed, Bucharest may well fear that an eventual outburst in the Middle East may bring about ever new pressures for Rumania's re-integration into the Eastern bloc, economically as well as militarily and politically.

It is the above interests which have determined and continue to determine Bucharest's independent attitude in the Middle East, an attitude viewed in Moscow as the pursuit of "nationalistic," "selfish" interests at the expense of the world Communist movement. And it is within this context that one must view the invitation to Mrs. Meir upon Ceaucescu's return from Cairo.

In fact, the exchange of visits at the level of Prime Ministers is not a new element in Rumania-Israel relations. The possibility of such visits was apparently raised as early as 1968. At that time, the French publication "L'Express" announced that Rumanian Premier Maurer was about to pay a state visit to Israel. Asked to comment on this, the Rumanian Deputy Foreign Minister, Macovecu, during one of his several trips to Israel, said that no final decision concerning the projected visit had yet been adopted, thus indicating that such visits were under consideration.

Macovecu trip

Nor are the rumours of Rumania's intention to bring about an understanding between Israel and Egypt really news. The same visit paid by Macovecu in 1968 came on the heels of a similar trip to Cairo. Then too — as well as on each occasion on which Macovecu met with former Foreign Ministry Director-General Gideon Rafael — the air was rife with similar speculations.

This does not mean, however, that they are, today, totally without foundation. In the past the Rumanians have officially denied such intentions, but one would do well to remember that Bucharest is, indirectly at least, an interested party in the Middle East, wishing to see the conflict — and the dangers it carries for Rumania itself — liquidated.

It is therefore not out of the question that Bucharest may try, in one form or another, to contribute to the narrowing of the gap dividing Jerusalem and Cairo. What Ceaucescu heard from Sadat in Cairo may have either raised his hopes concerning such a possibility, or caused him to conclude that Egypt was heading for a new round of battle. In either case, he had reason enough to attempt to bring the two sides closer, for this is certainly in the Rumanian interest.

It is this interest that makes clearest Mrs. Meir's mission so delicate: ever since Sadat expressed his

readiness to recognize Israel, the Rumanians have been of the opinion that the Israel position is "too rigid" and that Jerusalem should meet Cairo half-way. While Rumanian and Israeli interests may coincide on the necessity of bringing about peace, the two governments certainly differ on the kind of solution they envisage. The Rumanians feel Sadat has proved he is more flexible than other Arab leaders, and since Bucharest wants a political solution — almost any political solution, provided it comes quickly — it is quite possible that Mrs. Meir will have a hard time convincing her hosts of the justice of Israel's position.

While the possibility of Bucharest's assuming a more active role in efforts to achieve a solution to the Arab-Israeli conflict is thus not to be ruled out, the chances for its acting as intermediary between Moscow and Jerusalem are remote.

First, one may legitimately doubt that, should Israel and the Soviet Union want to establish a dialogue, they would really need Bucharest's good services, primarily because Moscow and Bucharest are themselves hardly on speaking terms, and also because President Nixon himself will soon be in Moscow.

Opposite aims

Second, and more important by far, Soviet and Rumanian interests in the Middle East are not only different, but are often diametrically opposed. Moscow wants to pursue its policy of penetration in the region, Bucharest wishes to see the Soviet involvement reduced, or, hopefully, dissolved.

It was therefore not surprising that Moscow appeared annoyed with Ceaucescu's visit to Egypt and tried to discredit the Rumanian by disseminating rumours of Rumania-Israel arms deals. Ceaucescu was asked about these reports by a journalist in Cairo. He denied they were true and added, significantly, that Rumania is generally opposed to arms deliveries and that such rumours could only emanate from "provocative circles" who are not pleased with Rumania's friendly relations with the Arab countries. It is therefore not likely that the Soviets view with anything but apprehension Mrs. Meir's trip to Bucharest. One can only hope their concern is justified.





Container ship: the cargo into the slots.

## Containers and congestion in Israel's major ports

The long lines of ships waiting to enter Haifa and Ashdod ports got shorter this month. Yet the problems of congestion, labour difficulties, and lack of concerted incentive for greater efficiency remain. POST reporters YA'ACOV FRIEDLER and GEORGE LEONOF found

# HAIFA: A LIMIT TO MODERNIZATION

HAIFA Port's problems are no different from those in the rest of the Israeli economy, though they may be a bit higher and certainly get greater publicity: demand is greater than supply; vested interests — both customers and workers — have no interest in changes and often resist them; high income tax has cancelled incentives for harder work; and the inflationary market stops importers worrying about having their goods moved more efficiently. As the secretary of the port workers summed it up to the Post this week: "We don't want any change. Not now or ever." Add to this the fact that relations between the port management and the management of the Ports Authority are not exactly ideal, and you end up with the congestion in Haifa and Ashdod (which has already cost the economy some IL15m. in direct losses through congestion surcharges and millions more in indirect losses due to irregular deliveries, lost exports and losses to the Zim national shipping company).

Nevertheless, the picture is not quite as dark as this summary would make it appear. There have been some uncontrollable factors, such as unusually heavy rains which washed out many days of work, and on the credit side there have been quite considerable improvements since Aluf-Mishne (Res.) Yitzhak Rahav took over the management of the port for the Ports Authority.

"In the old days of the United Port Services Company," he says, "one of the achievements on which it prided itself was the employment of a great number of workers, reaching 130 to 140 gangs during the peak winter period. Well, I consider it an achievement that today, at the height of the season, we are employing only 80 gangs... and handling more cargoes."

He adds that this is not due to the workers working much harder, but to greater mechanization

and technological improvements in cargo handling.

But he regrets that "our efforts are not given enough backing by our clients, the importers and exporters." As an example, he cited last week's clogging of the port's warehouses, leaving ten per cent of the labour force idle, "because the importers found it cheaper to leave their goods in the ports." This argues badly for the approaching era of container cargoes, which will solve many of the port's capacity problems, thanks to their quicker turnover.

"If the cargo owners find it cheaper to leave the empty containers in the port than to store them elsewhere," says Mr. Rahav, "the container quays will soon be clogged, cancelling out the advantages of container cargoes. But just try raising storage costs, which would be an incentive for removing the containers! The Ports Authority Board is composed of representatives of the various interests which use the port, and I can't see them authorizing a rise, even though it isn't designed to raise our income, but only to get the containers out."

He has more examples of importers foiling efforts to speed turnover.

"Take timber. We handle over 100,000 tons of imported timber annually. It's a major item on our cargo list. But even now, after four years of effort, we're still getting only about one-third of the wood packed in slings for easy unloading. Thanks to the three large, 15-ton cranes we have just installed in the Kishon auxiliary harbour, which now handles most of the timber imports, we can reduce the unloading time of a timber ship from 10 to six days. That's a 40 per cent saving, but it's conditional on the timber arriving in slings, which is unfortunately not happening. The timber import market is split among a large number of small merchants each bringing in a small load at a time, and we spend more time

By  
Ya'acov  
Friedler

sorting their timber into lots than on unloading. This means double and treble handling, and we're using stevedores to do sorting jobs that aren't our business."

But with housing prices sky-high, nobody seems to be interested in saving on timber imports. Zim uses old, outmoded chartered vessels to bring the wood, mainly from Rumania, where the ports situation is also bad and modern ships would cost too much. The small importers find it cheaper to let the port sort out their lots and in any case they work on cost-plus, with no questions asked.

At the other end of the scale are the cellulose imports from Sweden for the Hadassah paper mills, amounting to about 60,000 tons a year. There is only a single importer who happens also to be forward-looking and cost-conscious, working in cooperation with a forward-looking shipping firm, the Svenska Orient Line, represented in Haifa by the Israel-Scandinavian Shipping Agency. The Swedish line took the trouble to send a delegation to Haifa to find out which packaging would best suit the port's needs.

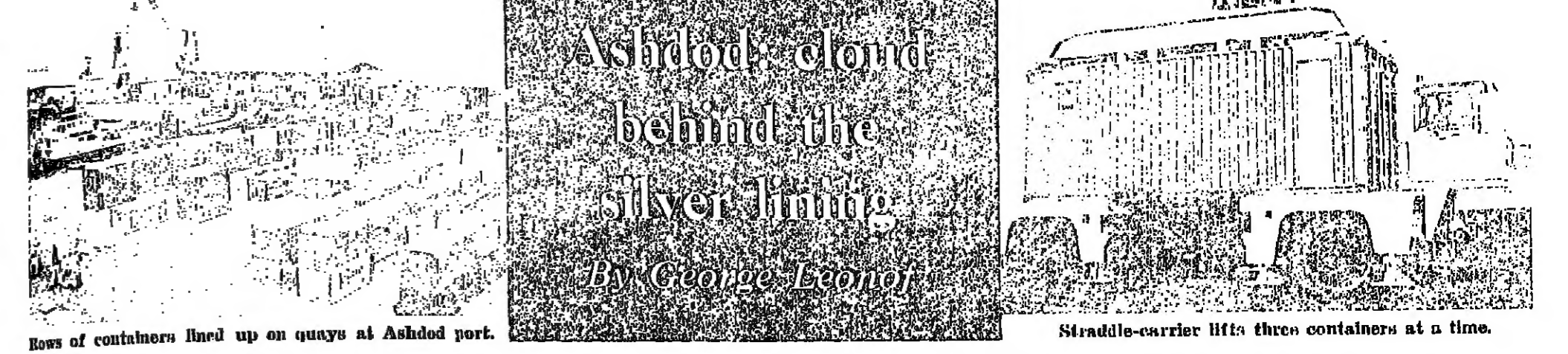
"Together, we worked out a sling system which makes it possible for the ship to be unloaded in minimum time. Everybody gains — the shipowners, the importer, the stevedores who can earn good premiums on the easily-handled goods, the port, and finally the economy. If we had more cooperation like that, the congestion would be much lighter," Mr. Rahav stressed.

What about the Haifa port workers? They are probably neither better nor worse than workers in the rest of today's overheated economy, except that they know very well that they can hold the nation to ransom by shutting down the port. They have already used this power to get higher wages, although they showed much greater restraint than their Ashdod colleagues.

Absenteeism is heavy, but, says Mr. Rahav, "show me a plant in the country where it isn't." The men don't want to work on the afternoon shift and taxation removes the incentive for special effort.

Mr. Rahav admits that the workers are sometimes in the right and that the Authority virtually forces strikes on them which could and should be avoided.

A case in point is the strike of the 75 mooring men at the beginning of the winter season, which virtually shut down the port and began the congestion. It is no se-



Straddle-carrier lifts three containers at a time.

**Ashdod: cloud behind the silver lining**  
By George Leonof

Rows of containers lined up on quays at Ashdod port.

MORE citrus was shipped from Ashdod port this season than for the first time since the southern harbour opened for business at the end of 1965. The record 28.5m. crates that will have been exported through Ashdod by the end of the citrus season next month is 3m. more than the port's performance last year, and 3.5m. crates more than will have left Haifa port.

The cloud behind this silver lining is that Ashdod owes its record performance to labour unrest in Haifa, resulting in the diversion southwards of part of the citrus exports. But port manager Mordochai Berger is sure that at the current rate of expansion, Ashdod will become the nation's chief outlet to the sea by the end of 1974 — and not for citrus alone. It already handles 40 per cent of all Mediterranean cargoes, and Mr. Berger points out that even today it is economically the most feasible port for shipments to and from all points south of the Petah Tikva line, which he estimates at 60 per cent of the country's entire foreign trade.

Mr. Berger thinks that importers are trying to cooperate with the ports by arranging a more rational schedule for general imports. But Micha Halavi, spokesman of the Israel Ports Authority, is certain that much remains to be done in this respect. The Authority has no means other than persuasion of obtaining such cooperation, and continues to appeal for cooperation.

The Authority's "educational" efforts also extend to convincing Israeli merchants and shippers that they would profit by moving imports and exports in containers or other units. It is estimated that up to 70 per cent of general cargo can be utilized, though no satisfactory ventilation has yet been found for citrus containers. The increased profitability comes from the drop in labour requirements, the much faster turnaround time and the lower accident rate. The ports are also offering preferential rates for unutilized cargoes.

Small traders who cannot fill a 20-foot container, not to speak of the 40-foot monsters now in vogue are offered the possibility of sharing containers with other exporters, and an increasing number are becoming interested in the proposal. Some types of goods will continue to demand labour-consuming handling — cement, flour and such. But even here, improved packing could save time and effort.

**Cement imports**

Cement, imported mainly from Turkey, poses a particular problem. It comes in paper bags which are often too flimsy for the 60 kilos they contain. Wharves where cement is being offloaded are crisscrossed with the fine dust, which also swirls in the air. "Gangs scheduled to work with cement practically run in the opposite direction," says Mr. Halavi, adding hastily, "Spend ten minutes at one of those wharves, and you won't blame them."

It is not only the ports that have to adapt themselves to the

cranes at work

Some of these sophisticated heavyweights are already in operation. Two 25-ton cranes are shortly to be joined by a third, now in process of assembly, augmenting the fleet of fork lifts, tractors and mobile cranes in the port. Specialized equipment for containers includes two gantry cranes. Two 45-ton cranes are to be installed this year, as well as a large bridge crane.

Three straddle-carriers move the huge metal crates within the port, symbolizing the modernization of equipment. Ashdod's radical shift into the container era. The straddlers do a quick job of getting containers off the cranes, stacking them three high whenever necessary.

In the first quarter of 1972, Ashdod handled 20,000 containers and estimates put the total for the current year at 60,000. Haifa is to handle a similar, or slightly smaller, number. The growth of container operations can be judged from the fact that a total of 40,000 containers were

handled by the two ports in 1971, as compared with 8,000 in 1970. By the end of 1974 the figure is expected to be 150,000.

Despite this leap into the container age, congestion continues to be a major problem in Ashdod, as in Haifa. The maximum wait by ships at sea anchorage, port authorities say, is now eight days. The Zim office, whose ships comprise 60 per cent of Ashdod's traffic, says that previously ships have been known to wait as much as 16 days. Mr. Berger does not see the backlog tapering off before the end of June.

Foreign crews also balk at long waits, but the problem is not restricted to Ashdod. Once ashore, seamen can have transportation from the port's main entrance to any point in Israel, and comfortable accommodation at Ashdod's two hotels. "Haifa is bigger, of course," in the words of one seaman from a Glasgow-registered freighter, "but even Haifa isn't a great city for entertainment, as ports go."

Ashdod is not without its share of labour troubles, congestion and growing pains. But only 525 work-days were lost in 1971, compared with 10,000 the year before. In the first three months of this year, 240 days were lost through labour disputes, yet the labour productivity curve continues to rise. The port management concedes that there may be further disputes over premium pay, but this does not seem to mar its optimism about the immediate future.

The reason is that Ashdod is smack in the middle of a revolutionary transition to container

equipment indispensable for the job.

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## HAIFA

(Continued from previous page)

the crates, making them easier to handle, and has introduced more modern and convenient ships to load them on. Meanwhile, conventional loading has reached a stage where the stevedores can do so much that their premiums are astronomical and their earnings are eaten up by taxation. As a result, they have been working at only 80 per cent of their capacity since January.

This is a clear demonstration of the fact that there is a limit beyond which the modernization of existing methods becomes self-defeating. At that stage, bold new methods must be applied. Containers are one; a completely fresh and unconventional outlook on labour is another.

So far, says Mr. Rahav, the workers have been able to make a considerable claim on this score, but to reorganize working arrangements and bring them in line with modern needs. It will take a very strong and forward-looking leadership, and probably vested interests from the port labour force, to bring about the change of attitudes that, together with a modernization of facilities, will give the port the capacity it needs.

He believes that containers will eventually be the answer for our citrus exports. The Citrus Marketing Board has reduced the size of

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PAGE SEVEN



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# The STANDARD of EVIDENCE

THE Netel Neef Affair has from the start been projected onto the public stage as a conflict between the forces of light and darkness. There was Dr. Neef, the lone and lonely voice of moral indignation, pitted against corruption and vested interests in high places. When the Justice Minister seemed reluctant, after several inquiries, to push further, the probity of the nation's governing elite itself was questioned and the system of interlocking government control and economic power was indicted as a vast regulated market of influence peddling.

Now, the Witkon Report has furthered the divide. After the initial shock of the majority finding the assorted critics have again taken up the fight. But to do so, they have been forced first to disavow the majority opinion. For not even the most vehement critic has been prepared to doubt the integrity of Justice Witkon and Mr. Kalir or to contend that their finding is a deliberate whitewash.

### Strict construction

The principal argument has been that the majority mistakenly confined itself to applying the standards of criminal law. Since Mr. Friedman was not found guilty of any criminal offence, he was vindicated. Such strict construction of their task, it is argued, diverted the majority from their true purpose, namely to investigate — or inquire into — Mr. Friedman's acts and evaluate them by the standard of public morality. And in support, the critics display Aluf (res.) Zorea's minority opinion.

Yet whatever one feels about the relative ethical invoices of Dr. Neef and Mr. Friedman, there is more than a note of moralist demagoguery in this attempt to finish off Friedman by disavowing the Witkon majority. And it too has a bearing on public morality.

For if one takes seriously the integrity of the Commission, then what emerges from the report is the sense of concern for the fate of the individual under attack — in this case Friedman. He, for the Commission majority, is the underdog. It is his name, his reputation, his life that are in balance. And if his name is to be destroyed, then the proof had better be good and the standards of evidence tight.

*The Witkon Commission sought to prevent a witch hunt. To do so it adopted the standards of criminal law. But despite its findings the inquisition in public of Mordechai Friedman continues. This shows that the Commission was superfluous and that by its nature could not do justice to Friedman or to the charges brought by Dr. Neef. The result is demagoguery, embracing Cabinet ministers as well. What is needed now, argues ERWIN FRENKEL, is an act of leadership by the Government to restore public confidence and respect for due process of law.*

Only by thus reconstructing the Commission's premises do the pieces fall into place. It explains the marked note of hostility towards Dr. Neef and the revision for the dubious witnesses presented in support of his charges. It explains why, when there was doubt on any point, the majority gave the benefit of it to Friedman. Most important, it explains why the majority applied the standard of criminal law.

If a man's name is at stake, the standard of judgment in an enlightened and democratic society must be rigid and objective. That presumably is what law and a society based on law, not men, is all about. So while the Commission was not a Court, it invoked the standard of criminal law to prevent injustice.

Once embarked on such a view of its task, the result was clear: if Friedman could not clearly be shown to have been involved in a criminal offence, he could not be "convicted." There might be doubts about his eligibility to the company of the righteous, there might even be matters that bear further investigation; but in terms of the specific accusations presented by Dr. Neef, criminal conviction, that is demolition of his name, was not in order.

### A step further

The majority might have left the matter at this point. It might have concluded that there were dubious transactions, more points to be clarified, but no legal offences. But it chose to go the further step and take a stand

on an area of public policy have not altered anything. It was a bad show from the beginning. For where there were suspicions of malfeasance the police and the Courts should have been invoked. And where there was maladministration we have after all a State Comptroller.

These two avenues, of course, still remain open, and perhaps the police will be asked to follow up some of the side issues which arose in the inquiry, but which were not part of Dr. Neef's original complaint, like Mr. Friedman's original purchase of equipment from a Canadian firm. But if the case goes further this will only mean that Mr. Friedman's trial by commission, despite the majority's concern, was a superfluous public inquisition. And if it does not, we will apparently have a continuous inquisition without benefit of a commission.

What public morality really requires from the Government at this point is finally an act of leadership that will end moralist demagoguery, restore public confidence in the standards of our public administration, but also remind everyone including Cabinet ministers themselves that the due process of law has its own imperative, and for very good reasons.

**Public actions**

But what this really means is that Friedman's private actions, as distinct from the questions raised by Dr. Neef about the public administration of the Government's oil policy, should never have come before such a public tribunal in the first place.

The case of Friedman the man, his deeds or misdeeds, belonged only in court. The case of Neef versus the Government was perhaps a matter for such a public commission, if it could not be aired in a better and more effective way — as it should have been — by the State Comptroller. By being forced to link the

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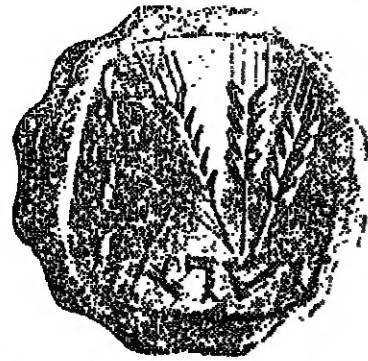
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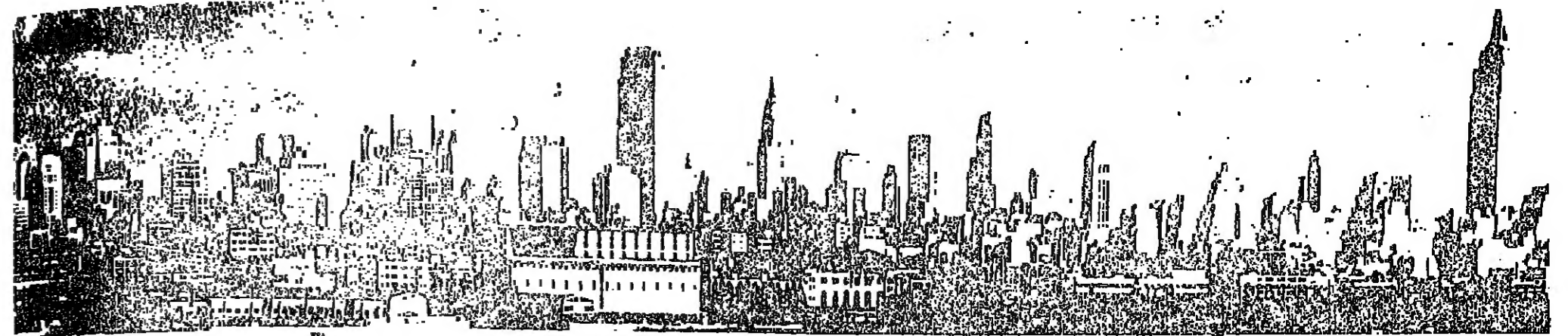
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## My favourite mugger

By EPHRAIM KISHON

WHEN I first rang my Aunt Trude's doorbell in the heart of Broadway, her frightened eye appeared in the peephole.

"Are you alone?" she quaked behind the door. "No one's prowling on the staircase?"

I assured her that I was alone, whereupon Auntie turned the key twice, pulled back three bolts, removed the chain, temporarily disconnected the electronic alarm and opened the door, a loaded gun in her shaking hands.

"Quick," she greeted me. "Hurry!"

After replacing the barricade, Aunt Trude explained that only three days before they had strangled her landlord with a wet towel. We decided, therefore, that during the fortnight of my stay in New York I would not leave her apartment at all.

"I myself haven't left the house for two months," my aunt told me. "Why should I take risks? Down in the streets people are being murdered in broad daylight. You never know in New York when you'll be stabbed in the back. So we'll sit here, quietly, watch TV and cook gourmet meals."

It seems that you don't have to go out of doors even to buy food; everything is brought to the house. But to be on the safe side, when a supermarket messenger rang the bell, my aunt only opened the door after phoning the store and confirming that this was indeed their man and not the Boston Strangler.

STILL, I had to buy my wife a handbag. The little woman had agreed to my New York fun trip only on condition that I bring her a black-lacquered crocodile leather handbag. For three days and three nights my aunt tried to talk me into having the corner leathersgoods store send up some samples, but on the fourth day I sallied forth, hugging the walls like a furtive shadow.

It was fairly early in the day and New Yorkers were still dazed from the drugs they had swallowed the previous night. I passed a large number of drunks, shook off around a dozen whores and several professional monsters, and made the bag store safely. The plate glass door was, of course, locked. The lady owner examined me carefully through the glass, then rang Trude and double-checked. Finally, she opened the door a crack.

"Sorry," she explained, "the other week they robbed the delicatessen across the street and nailed the salesgirl to the ceiling..."

By then I had begun to suspect that public security in New York had deteriorated somewhat. I quietly picked up that dream of a black crocodile bag.

"I have nicer ones," the lady said, "this blue bag with the golden clasp, for instance, suits you marvellously..."

"I don't need a handbag," I assured her. "It's for my wife."

"Nowadays it is so difficult to tell who is a man and who isn't. Since you don't wear your hair long I took you for a woman..."

IT happened on the way home. I passed three pornographic establishments unscathed, but at the corner of 43rd Street a giant, sloppily-dressed Negro stopped me and planted his flat level with my nose.

"Hi," the man said. "Money!"

I remembered the advice of my Israeli travel guidebook: In delicate situations abroad, always speak Hebrew.

"Adoni," I addressed the huge Negro in our ancient language, "leave me alone or else I shall become violent. What's going on here?"

And continued on my way to Aunt Trude and stumbled through the door, excited and stimulated by the unusual experience. My aunt blanched as she listened to my report.

"Good Lord," she whispered before fainting. "didn't they warn you that one never resists them? He could have murdered you on the spot..."

"He didn't have a weapon." "No need! They do it all the same. In New York you don't argue, you simply reason: 8th Avenue, Negro, angry, pay! Next time give them everything you have! Better still, don't leave the house..."

I LEFT the house. Pretending that I had to confirm my El Al reservation, I went out into the fresh air and walked up the avenue quite unconcerned. I didn't stop on my way, except in front of some cinema stalls, to refresh my memory as to how one makes children. It was quite instructive, but on the way home, on the corner of 43rd Street, I was again accosted by the huge Negro. This time he grabbed my coat lapels in an iron grip:

"Hi," he breathed, "money!"

In such situations I practically shoot from the hip. I drew my wallet with speed.

"Why," I wheezed, "why?"

The Negro pulled me close to his face. He had a flattened nose and bloodshot eyes.

"Why?" he said slowly. "Because you are a white pig, that's why!"

The street had emptied in a flash. At the far end of the street two cops were disappearing on tiptoe. I pushed \$2 into the Black Panther's fist, detached myself from him and dashed home.

"I paid!" I informed my aunt. "He took two dollars..."

Trude frowned again. "Two dollars?" she whispered. "You dared to give him two measly dollars?"

"Without a receipt," I muttered. "I didn't have any more on me..."

"Don't ever dare to leave the house without at least \$5! Do you want him to carve up your face with a switchknife? How tall was he?"

with a switchknife? How tall was he?"

"Seven feet." "Take \$10, for goodness sake!"

ON Thursday I slipped out to buy some American pacifiers for my daughter. Around Times Square an unshaven individual tried to stop me for a one-time donation, but I dismissed him summarily.

"Sorry, I'm being mugged on 43rd Street..."

There is something like a double taxation agreement. You pay either here or there, but not twice. I continued to the corner of 43rd Street, but didn't find Aunt Trude there. I was a bit disappointed, having prepared a crisp ten dollar bill for him. I looked for him in all the taverns in the neighbourhood. I finally ran him to earth at the entrance to a bar for nudist fags. George was sitting cross-legged, leaning against the wall, his eyes rolling threateningly.

"Hi, white pig," he snorted, "give me some more money!"

"Haven't got any now, we'll see tomorrow..."

He didn't insist. Then I realized need \$25."

that in fact he wasn't all that huge; he was about my height, with only a few teeth left. On the other side of the street someone was raping a completely hysterical female and everybody was running for shelter. I said to myself: how lucky I am that George has so much self-control.

"EPHRAIM," my Aunt Trude said a few days later, "you've got to see that Negro now, or else he'll come here. I know their kind..."

I put a crisp new \$50 bill in my pocket and went down to 43rd Street. No one molested me on the way; even the pimps didn't pull my sleeve this time, because they all knew that I was a steady customer of George's. He was waiting for me in front of a restaurant with lopsided waitresses.

"Hi, white pig," he breathed. "Did you bring the dough?"

"Yes," I said. "Give, white pig."

"Just a moment," I inquired, "is this a real mugging or only the taking of a certain sum?"

"White pig," replied George, "I'm writing these lines in scorching Tel Aviv. Still, why deny it. I miss George. We understood each other. Between drags of hash, is he, too, thinking of his little white pig? I doubt it. Not everyone is as romantic as I am."

Translated by Yehoshua Goldstein by arrangement with "Maariv."

"I've only got a \$50 bill..." George grabbed the bill, cattered into a hashish den camouflaged as a brothel for goats, and after a while came back with \$25 change. I realized that he was playing fair with me, so on the spur of the moment I asked him whether I couldn't take out a subscription, pay a weekly rate or something?

George didn't quite understand. "White pig," he said. "I'm here every day."

I asked for his telephone number but he didn't have one. On the other hand, he showed me a rusty blade he treasured in his hip pocket and for the first time he bared his tobacco-stained teeth in a friendly grin. Altogether he was a nice midget mugger, maybe four and a half feet tall, no longer young, but very good-humoured.

ON the day of my departure, Aunt Trude saw me to the apartment door. She had wept all through the night at the very thought of my having to return to the war, the bombs, the general insecurity in the Middle East -- but she had to agree that my place was with my little family.

So I'm writing these lines in scorching Tel Aviv. Still, why deny it. I miss George. We understood each other. Between drags of hash, is he, too, thinking of his little white pig? I doubt it. Not everyone is as romantic as I am.

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# B.G. lost battles in thirties

THE wild period of 1934 and 1935, recorded in the second volume of David Ben-Gurion's memoirs, bears a striking resemblance to the present era. It was a time of increased immigration caused by the Nazi victory in Germany; there was "prosperity" and prices soared. The British authorities devised a brake by steadily reducing the "schedule" of immigration certificates for workers. They insisted on the establishment of a "Legislative Council," two-thirds Arab and one-third Jewish, in a move aimed at killing any hope of Jews becoming a majority in Palestine.

ZICHRONOV' nishit (Memoirs, Volume 2, 1934-1935) by David Ben-Gurion. Tel Aviv, Am Oved, 590 pp.

Reviewed by Sraya Shapiro

The Zionist Organization. The divergence between the two was largely a matter of tactics. Ben-Gurion discovered Jabotinsky believed that Britain was vulnerable to world opinion and suggested a petition to all the governments on the globe. "You do not realize the political force of a catchy slogan," Jabotinsky argued. Ben-Gurion scarcely hid an ironic smile. However, he would agree to a "sort of petition" if addressed to the British Government only. His main objective was an agreement to outlaw the use of force and of informers in relations between Revisionist workers and the Histadrut. He was rather astonished — and immensely pleased — when Jabotinsky finally agreed to a formula. The draft agreement was sent to Tel Aviv for ratification by the Histadrut leaders, while Ben-Gurion remained in London, presumably to attend to the creation of pro-Zionist groups of politically influential people. The memoirs are not too specific on the subject.

follow one another as in a slide show, without a narrator to provide continuity. The autobiographer often fails even to mention where a speech was made, in blatant defiance of the advice he himself had given his children: "Always begin a letter by stating the place and the date of writing."

Mr. Ben-Gurion's avowed aim in publishing his memoirs is to "teach the youth what lessons one should draw from the History of Zionism." However, the lessons of the memoirs are obscured by the wealth of detail, which only a historian will find important, though repetitive. The young man in search of guidance may simply be discouraged. "Am Oved" would be well advised to prepare a shortened version of Mr. Ben-Gurion's memoirs, with a commentary, so that the great statesman's aim can be achieved.

He could not have made a more serious mistake. In Tel Aviv, the Revisionists were branded as "fascists." The Ben-Gurion-Jabotinsky agreement was rejected. This was the first major battle lost in Mr. Ben-Gurion's campaign to strengthen the Yishuv internally.

He also seemed to make little headway in other directions. With the few Arab leaders he could meet to discuss the possibility of co-operation nothing was achieved. One of the reputedly "moderates," Awni Bey Abdul Haid, was willing to let in "four or five or six million Jews" to Palestine on condition that the Jews helped the Arabs to get rid of the British and of the French. This Mr. Ben-Gurion would not promise. The Jews had no reason to revolt against the British, whose civilizing power they respected in spite of the many political grievances they nurtured against Britain. A Jewish Palestine, Ben-Gurion argued, should become the bridge between East and West. But the Jews would give the Arabs "material and spiritual assistance," which inevitably would foster their national aspirations. "Exactly as it is the case with us." He repeated this talk with Abdul Hadi to the High Commissioner.

Support needed  
Ben-Gurion, recently elected Chairman of the Jewish Agency Executive, reasoned that in the forthcoming world contest the Jews of Palestine stood no chance of survival if they were few and alone. The help of a great power was imperative. He knew that France would not help, and that Italy was "dangerous," while Germany, of course, outright inimical. Britain remained the only possible source of hope. But the British Colonial Secretary flatly told Ben-Gurion, in a private talk, that Britain could not keep all the promises she had given to all sorts of organizations under the stress of the previous war.

But would not Britain like to rely on a friendly Jewish population in Palestine? Sir Philip Cunliffe Lister seemed sceptical; the Arabs, he said, had the support of Moslem Indians, and Britain depended very much on these Indian Moslems. He also thought that the latest acts of the Revisionists did not warrant full reliance by the British on the Jewish population, but he did not say so. Ben-Gurion remarked, writing to Baron de Rothschild from London.

On returning home, Ben-Gurion's plan of action was set: in the years which remained before the world was plunged into a war, immigration had to be increased to the utmost, the Yishuv organized internally, and everything done to improve relations with the British Government and people. "And no body can assume responsibility for organized labour." The nation's cause must come before the needs and ideals of the workers. That was a principle which Ben-Gurion was to follow in his political career ever afterwards.

This outline of policy Mr. Ben-Gurion proclaimed publicly in an address to the Histadrut Convention. But, somehow, it went unnoticed. Working on these principles, Ben-Gurion took advantage of the mediation offer of Pinhas Futenberg and met Zeev Jabotinsky, the Revisionist leader, to establish a modus vivendi between the Revisionists and the Yishuv.

Unlike the first volume, the second contains nothing personal. It simply lists memoranda on the issues Mr. Ben-Gurion considers relevant to the understanding of events. It could be a not very familiar, with the dramatic personae relegated to the appendix to discover who Shimon Kaplanski or Aharon Zilbing or Sheikh Kassem were. The excerpts



A younger Ben-Gurion

# GOLDA MEIR TALKS WITH BEN-GURION

By Mark Segal  
Jerusalem Post Reporter

PREMIER Golda Meir and former Tel Aviv, — Premier David Ben-Gurion became film actors for some hours last week, when they agreed to the documentary film now being shot on "The Life and Times of David Ben-Gurion." It is based on a script written by Dr. Michael Bar-Zohar, a Ben-Gurion biographer, and is being filmed by Israel Film of Tel Aviv, with its world premiere scheduled for Israel's 25th Independence Day next year.

Mrs. Meir and Mr. Ben-Gurion sat at the dining table on the ground floor of his house in Sderot Keren Kayemet, and, when the film producers requested that they talk in English, Mrs. Meir remarked: "I am not used to talking with Ben-Gurion in English."

Out of their conversation it emerged that the two first met in 1916 in Milwaukee, where Mrs. Meir was brought up. The young Ben-Gurion reached the Middle West town as part of his campaign to mobilize American Jewish youth for the Jewish Legion. Here, Mrs. Meir recalled that some of the local youths did respond to B.G.'s call and some even settled here afterwards. They met again after Mrs. Meir came on a kibbutz in the early 1920s and started working in Merhavia, and were in more frequent contact when she moved to Tel Aviv to Histadrut headquarters, when B.G. was Secretary-General.

Backed partition  
Their discussion covered a wide range of recollections and subjects, but did not follow any chronological order. One issue raised was the controversy in the Labour Movement over the Peel Commission's partition recommendations back in 1937, when the late Ben-Gurion, who supported partition, and Mrs. Meir supported Katsenelson. Here she added: "Later on, I realized I had been mistaken; and, in 1946, backed partition, because it was better to have a smaller country where there would be room for Jews."

Mention was made of her meetings with King Abdullah, firstly in November, 1947, when the King promised her not to wage war. They met again on May 11, 1948. Abdullah seemed much sadder, not looking at all warlike. Mrs. Meir noted that only three or four persons knew of those meetings, including Ben-Gurion and the late David

Remez. "Then they knew how to keep secrets," she remarked. She went straight from her final meeting with the King to Tel Aviv, and found Ben-Gurion at a Mapai Central Committee meeting, where she told him of the failure of her peace mission.

Another highlight mentioned was the late Eliezer Kaplan's visit to the U.S. in January, 1948, when he returned with a loan of \$7m. for arms and general purchases. They recalled how Ben-Gurion asked her to become Foreign Minister in 1956: "Even Ben-Gurion makes mistakes sometimes," Mrs. Meir added with a laugh.

They proceeded to recollect their cooperation in the aftermath of the Sinal Campaign, at the end of January 1957, when B.G. had to decide on withdrawal. He asked Mrs. Meir's advice and she answered: "I am against it, but we have no alternative."

When their talk turned to immigration, Mrs. Meir remarked that in 1948, when there were 650,000 Jews here, they absorbed another 100,000 Jews. In 1949, some 200,000 new immigrants lived in tents and were without work. The money donated by World Jewry was not used for buying food but for developing the country. "There are people who immigrated here 10-15 years ago, who have not yet settled down properly. But one cannot say, that unless these people have fixed themselves up properly, there can be no more immigration. The State was, after all, established for all the Jews."

Asked for her opinion about the premiership, Mrs. Meir responded: "I enjoyed being Minister of Labour much more. Then I could see things moving day by day. But the mistakes I make today as Premier will only come into view in three years' time."

Asked "how is it to be Prime Minister of the Jews?" Mrs. Meir replied: "I remember only too well when Ben-Gurion, when he was Premier and Defence Minister, had to write the Zionists. 'It's a marvel how they remained Jewish.' Ben-Gurion observed. When Mrs. Meir asked B.G. whether he had seen on television the closing ceremony on Mount Me Sinai."

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# Nasser's leadership to Arab dreams, development, disaster



That charismatic smile.

GAMAL Abdul Nasser was the most conspicuous Arab political figure of this century. An intensely controversial man, he evoked a gamut of heated reactions. He was seen as a great nationalist leader by his fervent admirers and as a war-mongering dictator by his many detractors.

NASSER: A Political Biography by Robert Stephens. London, Allan Lane, the Penguin Press, 635 pp.

Reviewed by Sheldon Kirshner

When the Free Officers Movement with Nasser at its helm, overthrew a corrupt, aloof and ancient regime in 1952 some 2,500 years had elapsed since Egypt was last ruled by a native Egyptian. An astute observer summed up the tortuous course of Egyptian history: "Her own antique civilization was submerged in Greece and Rome, its Army, unlike the improvised Israeli forces, had failed to take advantage of the first truce to strengthen their up on a barren shore of the Ottoman Empire."

In the last 15 years, a veritable flood of studies on Nasser and Egypt have overwhelmed the general reader, the most notable of these being written by P.J. Vastikiotis, Jean Lacouture, Anouar Abdel Malek, Keith Wheelock and Peter Mansfield. The latest analysis of Egypt's late, blemished leader is by Robert Stephens, Foreign Editor of "The Observer" and at one time foreign correspondent in the Middle East.

Stephens has written a rather sympathetic, if not slightly distorted account of Nasser. This is hardly a definitive or scholarly work, being meant for the interested layman. As the author concedes in the prologue his book cannot be more than an interim study of the man who so dominated the Arab world for some 15 years.

In the prologue Stephens already sets the partisan tone of his study: "To be born an Egyptian is to be heir to six centuries of glory and pain. To be a Muslim in the twentieth century is to be a member of a still living faith and of a society which is passing through a deep spiritual crisis. To consider oneself an Arab is to feel part of a world civilization which is struggling to reassert its identity and restore a legendary unity and vigor. To grow up a man of spirit and ambition in an Afro-Asian country in the first half of this century was to suffer from the humiliation of poverty, backwardness and political dependence, and to experience an irresistible urge to try to overcome it."

Unhappy youth  
As a brooding, curious young grow-up in a wretchedly exploited, underdeveloped land, Nasser was profoundly influenced by reading history, politics, and biographies of famous men. He devoured books about Jamal ed-din al-Afghani, one of the seminal figures in Pan-Islamism in the last century; Mustafa Kamul, who founded the Egyptian National Party; and Abdul Rahman Kawakibi, a rabid Syrian nationalist. Partly through his voracious reading habits, Nasser became convinced that Egypt — as well as the entire Middle East — could overcome backwardness, degradation and colonial rule by emphasizing the central role of Islamic society. This theme continued to haunt Nasser until he died suddenly at the age of 52, a month after the implementation of the ceasefire on the war-scarred Suez Canal.

The son of a lower middle class postal inspector, Nasser was a highly motivated political person. By the beginning of 1935, when the royal dictatorship was coming to an end and the Wafd was pressing for a return to the 1923 constitution, Nasser had already sampled the political parties of the day. He joined the Wafd youth movement, then Young Egypt, a radical Islamic group encouraged by the king and financed by secret Italian subsidies. However, as Stephens points out, Nasser was probably most sympathetic to

wards the old Nationalist Party, which demanded a complete British withdrawal from Egypt and the Sudan without negotiations. Nasser, after failing to gain admission into the military academy at his first attempt, because of his class background, was successful when he tried again, in 1937, as entry regulations had been eased following the Anglo-Egyptian Treaty. After graduation, Nasser was posted to a series of dreary desert outposts. When the war in Palestine broke out, he was attached as a staff major to the sixth battalion. Nasser was immediately disillusioned when he saw that the Egyptian forces, unlike the improvised Israeli forces, had failed to take advantage of the first truce to strengthen their positions.

He arrived at the conclusion that this was a political war and that its outcome really depended on political intrigues in Cairo. In the struggle, the Arab armies, according to Nasser in his "Philosophy of the Revolution" were like pawns in a chess game, and their governments at home were in reality manipulated by the Great Powers, who were simultaneously the support and the stay of Israel. Nasser admitted to an American diplomat that he and his fellow officers had been humiliated by the Israelis, but he insisted that their resentment was "against our own superior officers, other Arabs, the British and the Israelis — in that order."

Unity needed  
The solution for the Arabs, Nasser concluded, required greater unity among themselves, a common struggle against imperialism — and Israel — and the smashing of the corrupt Arab governments. The army, an instrument and symbol of modern Western technology, was the sole institution capable of overthrowing the old government. So, the Egyptian Army became the bulwark of Nasser's repressive base.

The 1952 coup which spelled the end to a royal dynasty inaugurated in the last century by an Albanian, Mohammed Ali, was not without its comic touches, Nasser's car was stopped by a policeman on the way to the rendezvous because one of his headlights was out of order. News of the coup leaked to Farouk's security police because the mother of one of the coup leaders saw her son speed off in the middle of the night "in a suspicious way" and called the police because she "thought that he might be getting into trouble."

Inward looking  
Concomitant with his belief in a world system of imperialism directed against the Arabs, Nasser believed that the 1956 election campaign in Lebanon and the subsequent American landing in Beirut were reminders that the Eisenhower Administration had teeth. Stephens tells us that Nasser's primary interest in Arab nationalism was the creation of a common front to preserve the independence of Egypt and the Arabs against Western interference (the concept of positive neutralism), as well as to further Egyptian economic development by creating secure markets.

I agree with Stephens' assessment that the failure of the Syrian union (the so-called National Union) brought out Nasser's negative and positive gifts as a leader. This bold but doomed experiment in Arab nationalism demonstrated Nasser's determination to translate the rhetoric of Arab nationalism into deeds, but it also showed his reluctance to share power and his readiness to fall back on secret police methods to isolate Syrian opposition to his plans.

Internal reform and economic development were the coup's raison d'être and ultimately it is by this that Nasser may be judged by historians and political scientists. Egypt is still crushingly poor and underdeveloped, but one should

gauche Nasser's achievements against the accomplishments of previous administrations. It is said in some circles that Nasser created a genuine socialist republic. While it is true that the government extended its control over certain sectors of the economy, it does not follow that this is socialism. Two-thirds of the Egyptian economy is still privately owned. The peasants' lot was markedly improved but hardly alleviated by new measures aimed at redistributing land in a nation which had been ruled by a callous landowning class.

Curiously liberality  
Unfortunately, Stephens' otherwise intelligent book is marred by his discussion of Israel and the Jews. He claims, for example, that "the treatment of the Egyptian Jews was deplorable from every point of view, but it was no worse... than the Israeli treatment of the Palestine Arabs."

The author goes on to state that Nasser's attitude towards the Jews as a community was "probably more liberal" than the traditional attitude of Muslim society, in which Jews lived as a tolerated minority. Stephens says that Muslims were "certainly less racially contemptuous than some Israelis today towards the Arabs." This statement is undocumented. I presume that it represents Stephens' personal opinion, but he cavalierly tries to pass this information off as hard, indisputable fact.

Stephens concedes that Israel formed in Nasser's imagination a distorted picture of world Jewry which was tainted by European anti-Semitism. But, in the next paragraph, he writes glibly: "... it is not difficult to see how even an intelligent and well informed Arab, faced with the claim of Zionism to the allegiance of Jews everywhere... might draw conclusions about the influence of world Jewry which sound sinister or absurd to Western ears." Such scarce equivocation comes as a surprise, at least to those who have not read Stephens over the years in "The Observer."

New pragmatism  
It is becoming all too clear that Egypt's new regime, notwithstanding its incessant calls for a "fourth round" with Israel, is not entirely enamored with Nasser's fiery brand of Arab nationalism. It appears, too, that her present leaders, particularly President Sadat, are of the opinion that the economic and social development of Egypt is far more crucial than the destruction of Israel. This refreshing form of pragmatism now apparent in Egypt may be called Egyptian nationalism, which, in fact, has a long and honoured tradition. There is little doubt that Egyptian nationalism will ultimately undermine the waning appeal of Arab nationalism, Nasser's political toy, in Egypt at least.

On balance, the Egyptian people may yet owe much to Gamal Abdul Nasser. He assumed leadership of a poverty-stricken nation. He made mistakes. His foreign adventures in the Arab World cost Egypt dearly. But his last political act, that of accepting a ceasefire on the Suez Canal, was a step in the right direction towards a realistic assessment of the situation in the Middle East.

As Stephens says, Nasser took concerted measures to break the vicious cycle of poverty in Egypt. The work Nasser began in pushing his country forward on the path of development may well usher in a new era in Egyptian history, which will be devoted to nation-building rather than to making war. For all its faults, "Nasser" emerges as a serious, thoughtful and lucid account of the political and economic history of Egypt under Gamal Abdul Nasser. But in the last analysis, Stephens' work cannot measure up to the standards imposed by Vastikiotis or Lacouture. Mrs. Meir, who obtained her M.A. degree in Middle East studies at the University of London, specializing in the history of the Arab nations.

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# ROBERT FRIEND'S WITTY WORLD OF ABSENCE

THE only absolute, it has been said, are the desire of the flesh and the unalterable loneliness of the soul. This dual need is central to "The Practice of Absence," the latest collection of poems by Robert Friend, long time resident of Jerusalem and Senior Lecturer in English Literature at the Hebrew University. A tone of wry self-mockery and a pervading sense of death's inevitable encroachment give these poems a tragicomic flavour.

**THE PRACTICE OF ABSENCE.** Poems by Robert Friend. Jerusalem, Beth-Shalom Press, 33 pp.

Reviewed by **George Reisner**

The title poem, perhaps the most impressive, is a parable of spiritual orphanism. Faced with the pure negation of a godless world, the poet feels the terror of an abandoned child. But his despair coexists with a bravery, a continuing search, important only because it endures:

*Therefore do I faithfully practice your absence listening for the silence in the water's voice seeking a face in the seeming mirror reaching to touch in the veined body of woman or pebble the body of the dark.*

What remains is a strenuous involvement with the tangible world, a hoody prize for a disappointed agnostic.

Friend is haunted by the ability to stand outside himself, to observe, with detachment, the flesh he inhabits. This peculiar schizophrenia, common in artists, is especially devastating when the body one sees is so unprepossessing, so rapidly aging so, somehow, beneath one:

*Why then do I always surprise me to see myself there wearing that age those looks hardly the age, the looks of those I fancy?*

### Old age

The tone here is typically dry and self-deprecating. His friends remind him of old age's reputed comforts, but the hollowness of these is easily revealed:

*"Good dinners remain" (people tell me) "and books." Face facts wisely."*

The confrontation with death led T.S. Eliot to religious orthodoxy (from which his post-"Waste Land" poetry suffered). Friend can accept no such recompense:

*But I will take my accident or heart attack just as personally.*

Aging, frightened, the person in the poem "Not Like the Others" and "The Dance" calls out to heedless children, for whom death has no reality. There are echoes of Hart Crane and Yeats in these poems, but they are original in their pure, childlike quality. "Not Like the Others" is a true nursery-rhyme. As in most examples of the genre, its subject is horror, and it presupposes that children face horror with uncanny calm:

### Deft control

*Gobble me up who gobbles me can And I shall be there, standing proud in my shoes, when the woods in the dark open up like a fan.*

A deft poet, with good control over rhythm and rhyme, Friend also has an ear for assonance and alliteration:

*I knew him then, this rag and bone man and his bulging bag. And soon I'd lie there, crumpled like a rag.*

His wit is generally successful, some times strikingly so, as in the couplets from "Lives of the Poets":

*The page is famous, but their lives more infamous than Roman loves*

open their legends to our look and give a filly to their book.

But Friend sometimes suffers from "fallen archness," and his wit can fall: "What gave flat foot a hot foot/was not the dollar burning in his pocket." The ingenious persona Friend employs is often a virtue, for his poems are refreshingly free from pseudo-esotericism. But it can be a weakness when his lines come unglued from lack of structured complexity:

*And now he is safe on his ice-floe, where he sees but does not feel, where he sees but does not know.*

### Over debunking

These poems are, finally, human and sympathetic in their unanswered needs. Like so many, Friend suffers from "over-debunk." God, love, ideas, all that once ordered and decorated life, dissipate before his destructive scepticism, and now he can but mockingly reveal the unsettling grackiness that remains. He is at his best when a dark irony pervades his revelations. In "The Practice of Absence" Robert Friend proves himself accomplished in a special genre: the comic confession.

Friend can shoot witty, deflationary barbs with shrewd skill. One of his favorite modes is the mock-heroic: "When I'm Sebastian, it's a game of darts. My Antony grows fat upon the Nile." Like God, love is a myth he cannot believe in, a palliative for those less sceptical and more arrogant than he. He is too minute a self-examiner and too consistent a self-watcher to enjoy the palliative rewards of famous:

*Love was a record on the gramophone. The pointing and the means were almost real. He said, I'm getting nearer to the bone. This time I felt that I began to feel.*

In "Time Bomb," one of his funniest poems, Friend explores the humorous and pathetic aspects of middle-aged sexuality:

*Gray hair in my thatch, but my legs toward to jelly; I know I am lucky to be bouncing on your belly.*

The poet's sense of irony precludes him from unadorned Lawrencean sexuality, so while his gratitude is real, it does not mitigate the absurdity of his position.

Friend's peculiar situation, that of being an English language poet in Israel, leads to perplexing conflicts. The general isolation he suffers as a poet and iconoclast is compounded by a sense of being insufficiently Jewish in the Holy Land:

*Words are written on the Walling Wall I cannot read My name?*

### Split world

But he has chosen to continue this fragmented existence, living in one place and speaking the language of another, for English is the only tool he has to express his doubt-ridden soul:

*Robert, I say, pronouncing who I am in the cold syllables of the tongue I love.*

Occasionally Friend turns his satire away from himself. In "Play-boy of the Western World" he deals insolently with the poet as pauper, a false pauper who pretends pauper by the side of the swimming pool:

*He hopes his grin of Je m'en fous conceals from Paris his fat pocket.*

Out, out, life is so gris; and writing is another racket. The parody is sharpened by the neat combination of phony angst with phony French.

# Writers on the wall

**GRAFFITI: Two Thousand Years of Wall Writing; by Robert Reischer. N.Y., Cowles, 204 pp. Photographs, \$5.95.**

Reviewed by **Matthew Nesvicky**

WHAT kind of person studies graffiti on bathroom walls? Well, Robert Reischer, for one. Reischer is a little more of a man who has published 16 books and non-books, including an annotated bibliography and guide to the dirty parts of novels. More recently, he has become the best-known publisher of privy penings.

The present volume gives us a brief history of wall writing in the Western world, actually starting long before the two millennia mentioned in his subtitle. Reischer begins by describing the cave doodlings of Paleolithic man in southern France and Spain. Some hold that the famous animal drawings may have been "hunting magic" — that is, sketching the beasts was a way of conjuring them into reality. That the drawings were done in hidden crannies, however, opens questions about the whole psychology of graffiti. Some may like Bruno Bettelheim's theory that

"They painted in long, deep recesses, narrow, slippery corridors. All this suggests to me what an effort was made to reproduce the setting in which procreation takes place. If so, the crawling through the narrow, wet channels might have represented, on entering, the process of birth... symbolically re-enacted."

What motivates people to leave anonymous messages in dark corners has yet to be fully determined, says Reischer. Meanwhile, between the cave paintings of yore and the subway tunnel defecations of today, he sketches in the strange geography of the Neolithic times, the happy discoveries of the preserved walls of Pompeii ("Festus his just-cum Sodallibus"), the hundreds of thousands of messages in the Roman catacombs, the plains in the Tower of London, and the 18th-century window scrawlings in English Inns:

*"I'll never get drunk again/ For my head's full of pain/and it grieves me to think/that by*

*of the nation.*

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# 400th ANNIVERSARY OF POLISH JEWRY'S GREAT SCHOLAR

By Meyer Eidelbaum

WHEN the 16th century dawned, Poland became the centre of Jewish learning, attracting students from Italy, Germany, Holland and Bohemia. The "Golden Age" of Polish Jewry had come to its bloody end, and the remnants of that once powerful community were scattered over Europe. Although the Sephardim and North Africa, were rapidly re-establishing themselves in their new homes and had set up new centres of learning, Mexico no longer held the old magic.

Although a considerable number of Jewish scholars were to be found in Poland long before the 16th century, real scholarship began to flourish with Rabbi Ya'acov Polak (or Polka), a refugee from Bohemia who was appointed Rabbi of Cracow in 1508. Rabbi Polak, who was known as a great pupil (disciple), opened a yeshiva which attracted the keenest young Jewish minds. His disciples, Rabbi Shalom Shachna of Lublin, Chief Rabbi of Polish Jewry, and the Lublin Yeshiva, which attracted thousands of students.

One of the young men who came to the Lublin Yeshiva was Moshe Isserles. Very quickly he became the star student, and Rabbi Shalom Shachna gave him his daughter Golda for a wife. Isserles also studied philosophy, astronomy and history. He died exactly 400 years ago.

### Wealthy rabbi

Moshe Isserles was born in Cracow in 1525 or 1530 to Rabbi Yisrael Isser. Although a great scholar, Moshe chose to earn his livelihood in business and he became very wealthy. But when he returned to his native Cracow in 1549 with his bride, he continued to pursue his studies, and in 1550 he was appointed a member of the Cracow Beit Din (Rabbinical Court) — one of the youngest, if not the youngest, in Poland to hold such office at that time.

In 1552 his wife died, aged 20, leaving him with three children. That same year his mother died. Isserles left a yeshiva in their memory, which he headed for 20 years, producing thousands of graduates, many of whom became the most prominent rabbis in Poland and elsewhere in Europe. He maintained the yeshiva from his own wealth.

Young Rabbi Moshe Isserles be-

came famous and influential throughout the Jewish world. Even the orthodox Meir Katzenellenbogen, Rabbi of Padua, Italy, and a great scholar, turned to Isserles for protection against unfair competition from a publisher.

In another case, the young Isserles dared to assume a prerogative of the Congress of Rabbis — comprising the leading Rabbis of the time — to meet in Lublin during the famous Lublin fair (the time when the Council of the Four Lands customarily met). A dispute between certain Rabbis had developed into an ugly quarrel. Isserles did not wait for the Congress to hear the case, but wrote letters to the parties concerned demanding that they cease their quarrel immediately under pain of excommunication.

THE division on certain points of ritual observance between Ashkenazi and Sephardi Jewry is popularly dated from the time of Rabbi Moshe Isserles, although differences — some of them sharp — already existed between the two communities. There were differences on philosophical questions of faith, the Ashkenazi scholars particularly rejecting the approach of Maimonides. But these scholars also felt that their Sephardi colleagues did not give due respect to their opinions.

Rabbi Shlomo Luria (Maharshal) of Lublin, father-in-law of Isserles' brother Eliezer, severely criticised Rabbi Yosef Caro (1488-1575), author of the Shulhan Aruch, for ignoring Ashkenazi authorities and accepting only the authority of Rabbi Yitzhak Alfasi (1013-1103), Maimonides and Rabbi Asher ben Yehiel (1250-1327). Luria accused Caro and other Sephardi scholars of considering the Ashkenazi authorities to be of no more value than "a garlic morsel, which he headed for 20 years, skin" (see his introduction to Tractate Hullin). Isserles, too, was a critic of Caro's "Sefer Haturim" (a commentary on the "Sefer Haturim" of Rabbi Ya'acov ben Asher, in which Caro referred only to Alfasi, Maimonides and Asher, and he wrote

a critical commentary on "Bet Yosef" called "Darkei Moshe" in which he set forth the opinions of the Franco-German authorities.

However, whereas Luria summarily dismissed Caro's "Shulhan Aruch" — which was actually a summary of his "Bet Yosef" — Isserles recognized its value as a codification of Jewish law for the entire Jewish People. However, he did not accept it as it stood, but furnished it with a body of glosses — which he called "Mapah" (Table cloth) to Caro's "Shulhan Aruch" — setting forth his well-known views based on the Franco-German authorities and in incorporating the *minhagim* (customs) that prevailed among Ashkenazi Jewry. This made the "Shulhan Aruch" the standard code for Ashkenazi Jewry as well as Sephardic Jewry — with the modifications of Isserles' "Mapah," which tacitly also perpetuated the differences in ritual observance between the Ashkenazi and Sefardim by giving them the sanction of law. Isserles' intention here was simply in line with his view that custom — so long as it was not "erroneously based" — had the force of law.

But there was no question about Isserles' high regard for Caro, as can be seen in the exchange of responses between the two.

SINCE time immemorial two parallel trends have influenced Jewish thought and culture, Halacha (law) and Kabbala (mysticism). Though not every one of the great scholars has been a Kabbalist or ready to accept its dicta, all of them have regarded it as sacred — something really beyond their realm. But the Jews of both Halacha and Kabbala were inexorably opposed to philosophy. Examples of this are the bitter campaign that was waged against Maimonides in his lifetime in the 12th century (and even after his death), and the opposition to the appointment of Saadya Gaon (882-942) as principal of the great yeshiva in Sura.

Now Isserles lived at a time when "practical" Kabbala was in the ascendancy. In Safad, the saintly Ari (Rabbi Yitzhak Luria, 1534-1572), surrounded by his disciples, taught his practical Kabbala. From Safad his teachings spread to Poland, via Italy, and immediately caught the fancy of scholars and the unlearned

arise. It became so faddish that Isserles saw fit to attack the fad. He wrote:

"Everyone, even ordinary men who do not know to distinguish between right and left and walk in darkness, who are unable to explain a simple passage (of the Bible) with the Rashi commentary run to study Kabbala... And anyone who has learned a smattering of it becomes all puffed up and delivers discourses in public. He will be made to answer for it on Judgment Day."

Isserles believed that all sciences are contained in the Torah, which, in his view, was given to man for the sole purpose of elevating him spiritually and physically — spiritually through "true ideas" and physically by avoiding certain foods, certain categories of sexual relations, etc. To obey your father and mother points to a moral way of life, while the Sabbath brings rest and recreation to the body. All of the Ten Commandments — except the first, which is purely spiritual — are intended for the benefit of the human body.

In general, Isserles approached Judaism from a rationalistic point of view. He was not afraid to refer even to Aristotle in order to prove a point in Halacha. This led to a clash with his dear friend and admirer, his brother's father-in-law, Rabbi Shlomo Luria, who wrote to Isserles concerning his reference to Aristotle:

"We to my eyes for having belied... the words of that unclean one, who is to (name) of the learned of Israel like perfume to the words of Holy Torah, may the Merciful Lord deliver us from that great sin... There is no greater heresy and damage than 'their science.' Isserles could not remain indifferent to this attack. In his respectful reply to Luria he wrote:

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# Moshe Isserles combined sciences with the Tora

arise. It became so faddish that Isserles saw fit to attack the fad. He wrote:

"Everyone, even ordinary men who do not know to distinguish between right and left and walk in darkness, who are unable to explain a simple passage (of the Bible) with the Rashi commentary run to study Kabbala... And anyone who has learned a smattering of it becomes all puffed up and delivers discourses in public. He will be made to answer for it on Judgment Day."

Isserles believed that all sciences are contained in the Torah, which, in his view, was given to man for the sole purpose of elevating him spiritually and physically — spiritually through "true ideas" and physically by avoiding certain foods, certain categories of sexual relations, etc. To obey your father and mother points to a moral way of life, while the Sabbath brings rest and recreation to the body. All of the Ten Commandments — except the first, which is purely spiritual — are intended for the benefit of the human body.

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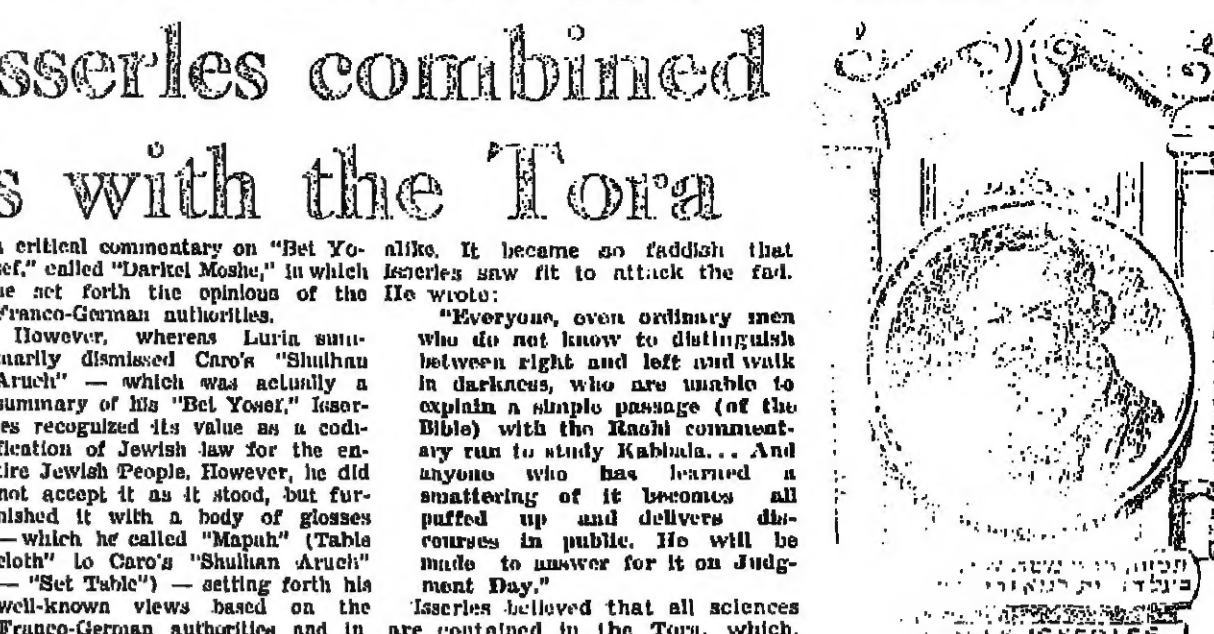
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# The Jewish Quarter falls

(Continued from previous page)

olive with the merriment of a gigantic feast of the damned.

From his headquarters Russnak sent a clear warning to the New City: If help did not arrive that night it would be all over. But the only help to come over the wall that night was sent in the casing of a Davitka shell with its explosives removed. In it two Palmachniks put the one thing that might aid the beleaguered comrades they could not reach, bullets. On top they slipped a note reading: "Strength and courage. We are with you." Then they fired their Davitka.

The shell fell inside the Arabs' lines.

A few minutes past nine o'clock Friday, May 28, the telephone rang in Major Abdullahi Tell's headquarters at Roudah School. It was Captain Moussa. "Two rabbis," he said, "are coming out of the quarter with a white flag."

Walking into Moussa's headquarters in the Armenian School of the Holy Translators, Tell found himself face to face with the seventy-year-old Rabbi Reuven Hazan and the eighty-three-year-old Rabbi Ze'ev Mintzberg. As Jerusalem's Arab mayor had surrendered the city to the British with an old bedsheet thirty-one years earlier, the two had come to prepare their quarter's surrender to the Arab Legion.

Their arrival climaxed a two-hour struggle inside the quarter. The Hagana had thwarted with gunfire the rabbis' first effort to cross the battle line, wounding Hazan. Undaunted, they insisted that Russnak would have to kill them to stop them from going to the Arabs. "It makes no difference who kills us," Hazan declared. "The situation is hopeless."

The hard-pressed Russnak summoned a meeting of his staff. The situation was indeed hopeless. The Legion was six yards away from the synagogue in which the residents huddled; the hospital was out of virtually every form of medicine. His men had ammunition for no more than another half hour. After that, seventeen hundred people would be at the mercy of the Arabs. Russnak decided to try to stall for time by talking to authorized the two rabbis to ask for a cease-fire for the removal of the dead and wounded.

Politely but firmly, Tell ordered Rabbi Hazan back to the quarter to bring Rabbi Weingarten and a representative of the Hagana. On his side, Russnak delayed as long as he dared, then ordered an Arabic-speaking officer, Shaul Tawil, back to Tell.

Tell was not prepared to enter discussions. His terms were simple. All able-bodied men would be taken prisoner. Women, children and the aged would be sent to the New City. The wounded, depending on the extent of their injuries, would be held prisoner or returned. Although he knew there were many women in the ranks of the Hagana, he would take no women prisoners. Tell dictated his terms to Nassib Boulos, a bilingual Arab correspondent of "Time" magazine; then he gave the Hagana until four o'clock to accept his offer.

While they had been talking, a phenomenon had occurred which was to shatter any hope Russnak still had of prolonging negotiations on until nightfall. The residents huddling in the cellars of the Ben Zakkai synagogue had learned of the surrender delegation. Shrieking shouts of joy and thanksgiving, they rushed past their Hagana guards into the street. Within minutes, Arabs and Jews who had been killing each other hours before were embracing in the street, old

friends greeted each other with tears of relief, the Legionnaires moved out of their posts and began to mingle with the men of the Hagana, Jewish shopkeepers opened their stores. Bitterly, Russnak noted that some of them who had given his men a glass of water begrudgingly were offering cakes and coffee to the Arabs. Seeing the two people so completely intermingled, Russnak realized that surrender was already an accomplished fact.

Sadly Russnak smoked his last cigarette in his candle-lit office, then assembled his officers. All except the representative of the Hagana agreed to surrender. Armed by their votes, Russnak put on an Australian battle blouse and a beret, strapped an old Parabellum to his waist, and set off to surrender to his Arab foes the oldest patch of Jewish soil in the world.

Their shoes brushed, their uniforms straightened, the thirty-old Hagana men who had survived unscathed lined up in three ranks on one side of the courtyard designated by Tell for the surrender ceremony. Opposite them, the residents had begun to assemble children, sacks of clothes, scraps of furniture with which to remember their homes.

Surveying the pitiful lines of his foes, Tell told Russnak, "If I had known you were so few we would have come after you with sticks, not guns." Then, seeing the worry on the faces of the residents, Tell realized they all feared they would be the victims of another massacre. He began to move down their ranks, quietly seeking with gesture or a word to reassure them.

Their fears would indeed prove unfounded. Tell's only victims would be Arab, not Jewish — lookers who had thrown themselves with too much haste on the body.

The shortest, saddest exile in modern Jewish history began just before sunset. Two by two, some thirteen hundred residents of the Jewish Quarter started over the five hundred yards separating them from Zion Gate and the New City. Their departure marked the end of almost two thousand years of continuous Jewish residence — interrupted only by a sixty-year period in the sixteenth century — inside the Old Walls of Jerusalem.

Tell's Legionnaires offered the protection of their bodies along the narrow passages and staircases so familiar to them, holding back the excited Arab crowds. They helped the aged, carried bundles or children for overburdened women. They drove back the excited mob with their rifle butts, arrested those who tried to pelt the Jews with stones, and, on one occasion, fired over the crowd's head to hold them back.

Some of those people abandoned their homes had never been outside the Old City. One 100-year-old man had left it ninety years earlier to look at the first houses built outside its walls; he had never left since. Saddest sight of all were the bearded old men, leaving a lifetime of study behind them. Some, fortunate enough to pass their own homes on their way into exile, stopped to reverently kiss the mezuzah, the blessed inscription on the lintel of their front door.

At the gate, an elderly rabbi suddenly burst from the lines and thrust a three-foot-high package into the hands of Antoine Albina, a Christian Arab. "It is something holy from the synagogue," he said. "I give it to you. It is a trust." It was a seven-hundred-year-old Torah, twenty-three yards long, written on gazelle parchment. Albina would keep it for eleven years,

key to Zion Gate given him by a British officer only a fortnight earlier.

As night fell, only the quarter's 153 wounded remained in the Old City, crowded in their wretched hospital, waiting for the inspection by a team of doctors to determine which of them would be returned to the New City and which would go to prison camp. Soon the fires raging in the looted quarter began to creep up on their sanctuaries. Persuaded that the hour of their massacre had come, the wounded saw a company of Legionnaires march into the building. They had come, however, to carry their injured enemies to the safety of the nearby Armenian Patriarchate.

At his headquarters, Abdullahi Tell received the final accolade of his triumphant day. It was a telephone call from Amman. Warm and paternal, the King personally congratulated the young officer he had sent to the city ten days before.

Beyond the Old City walls, Chaim Haller went from room to room trying to comfort the refugees in their strange New City surroundings. They were "totally shattered." But, to his astonishment, he discovered it was not the closeness of their brush with death, nor the loss of the only homes most of them had

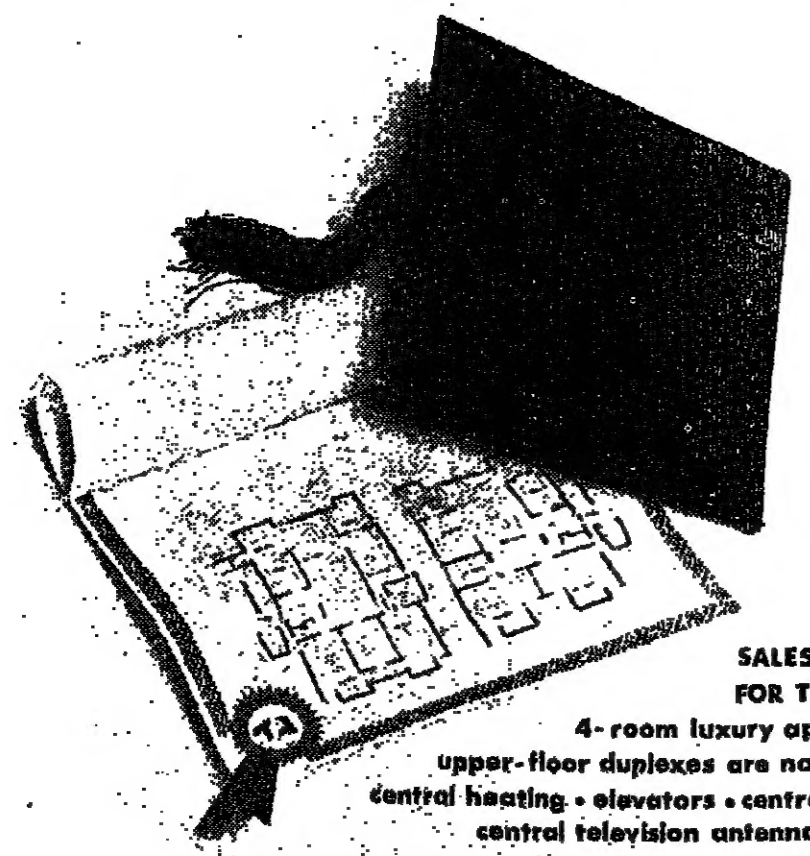
ever had, that had so totally demoralized them. The cause of their deep grief was the fact that it was Friday evening and in riding from Zion Gate to Katamon most of them had desecrated the Sabbath for the first time in their lives.

Haller offered them the only comfort he could, into the hands of those devastated men and women he pressed the candles blessed by the priests of another faith rooted in the soil of Jerusalem. Tears in his eyes, he watched their faces as they lit them, overjoyed to have honored at least one Sabbath commandment after having violated so many others.

Racked by a high fever, in terrible agony, Esther Caillagold lay dying this Sabbath eve on the floor of the second story of the Armenian monastery with the rest of the wounded. There was no morphine left to ease her pain, and the wounded man beside her saw one of the orderlies bend over and offer the only opiate he had, a cigarette. She lifted her hand and started to take it, then her hand fell back. "No," she whispered. "Sabbath."

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### Biblical Origins of Carrot

THE portion of this Sabbath includes in the continuation of the Biblical festivals the period of the Omer, through which we are passing at the moment. It enjoins that the grain harvest of the year was not to be enjoyed until the Omer of the first harvest had been offered in the Temple. Although nowhere specifically mentioned in the Bible, there is a universal consensus of opinion, both rabbinical and modern, that the Omer consisted of barley, which is the first grain to ripen in Israel, and that during Passover, the Bible enumerates three barley products in this connection, *lechem, keli and carmel*. *Lechem*, is, of course, ordinary bread, made in this instance of barley; *kali* are the roasted grains; but what is *carmel*? According to the rabbis, the word in this context is entirely different in connotation from the usual one given to it. As applied, for instance to Mt. Carmel it means "a fruitful place," and is almost certainly an extension of the word *koren*, a vineyard. Not so the barley *carmel*. The Talmud (Men. 66b) regards it as composed of two words, the first of which has had its

### TORA NO FLORA

two letters transposed, *rach* and *mal*, meaning "tender and brittle" (curiously enough Rashi, to Lev. 2:14 where the word first occurs, gives *car* and *mal*, the first word meaning a cushion or bolster, and it refers to the grains of barley when the ears are fully developed. In that state, the ears are brittle; the Targum actually uses "erishin," which means "friable." The barley in this state was easily ground, and Rashi employs the French word, "granules.")

The word occurs as a product of barley in II Kings 4:42, where we are told that a man from Ba'al Shalishah brought the prophet Elisha 20 loaves of barley and *carmel* "in its husk." The A.V. translates this last word "in its husk;" the J.P.S., "in his bag." The Talmud, however, gives a remarkable translation. It takes the word as being composed of the initial or significant letters of a whole sentence which means "He came and poured it out for us and it was pleasant to us" (Men. loc. cit.), indicating that barley in this state was especially tasty.

That is all that I can find in the sources on *carmel*, but as it happens I was idly looking at the wording of a tin of imported Quaker Quaker Oats, and it informed me that "when you strain oatmeal many of the nutritious benefits are thrown away," whereas in the case of this patented form they remain. Who knows but that this *carmel*, which the A.V. translates "groats of the fresh ear" and the New English Bible "crushed meal from fully ripened corn" was a kind of Biblical Quaker Oats!

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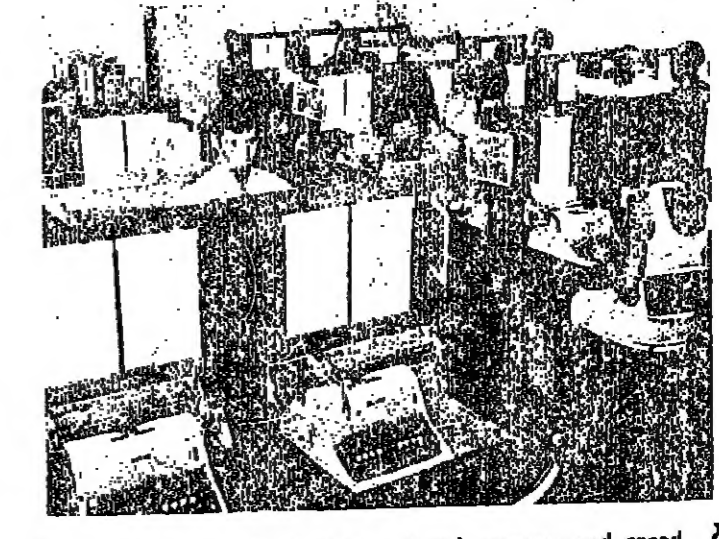
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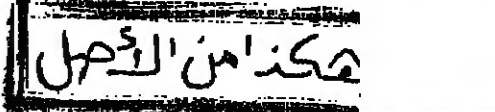
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# Women's Lib v. Woman of Valour

By Lea Levavi

Jerusalem Post Reporter  
 "JUST another bazaar," over 40 women demonstrators complained as Emi Sivoni — a 39-year-old, Moroccan-born public health nurse and mother of four — was crowned "Woman of Valour" (Eshet Hayil) in Habimah Theatre in Tel Aviv Monday night.

Bazaars are held by women's organizations throughout the year, the well-behaved Women's Lib protesters said in the leaflet they gave passers-by. "What is about to happen here tonight is just another bazaar. This time the merchandise for sale is 'the best housewife'."

The protest attracted a large group of observers outside the theatre who argued, debated, and sometimes agreed. The women were demanding free abortion, equal wages and taxes for equal work, an end to discrimination in education and employment, free day-care centres and civil marriage.

The girls have nothing against housewives, they insist, if this is the woman's free choice. The demonstrators, who included pregnant women, also have nothing against motherhood — again if it's what the woman wants. What they are against is forcing women to accept certain feminine norms pushed on them by the society.

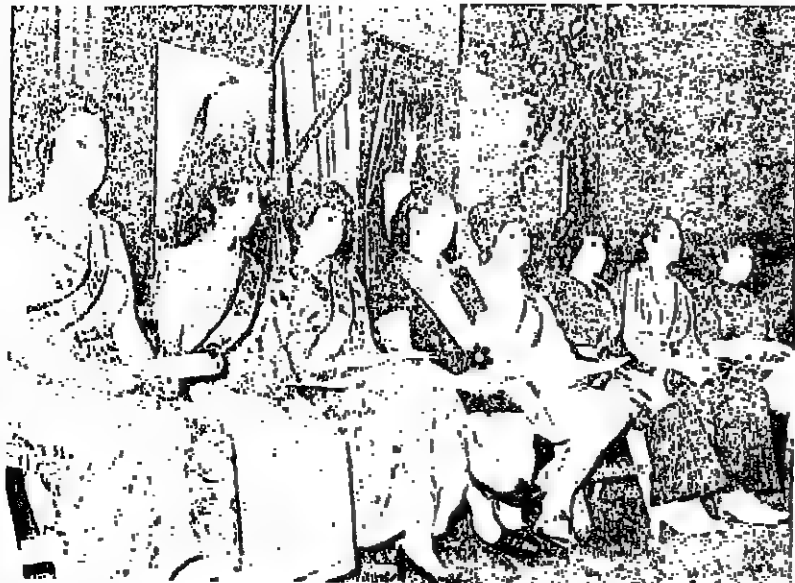
"But I'm perfectly free to do whatever I want," one female passer-by protested after a brief glance at the leaflet she had been handed. "No you're not," several of the demonstrators insisted at once. Why are girls given dolls to play with and taught from nursery school to be feminine?

"Would you want to work in a garage?" retorted a young man who leered at the leaflet, especially at the symbolic clenched fist in the movement's emblem. He looked at the list of grievances: "What do you mean, discrimination in education?" Girls should learn industrial arts as well as home economics and vice versa for the boys, one demonstrator suggested. High-level research and professional positions should be open to women. He scanned the list indifferently. "What about sex?" But the girls wanted to talk about equal employment rights. He turned to me to ask if I agreed with them. I answered with a question: what does he object to in their platform?

"Free abortions would lower girls' moral standards," he answered. "But then again, if a girl becomes pregnant the abortion should be free. My friend paid a fortune." He tried to ignore the paradox even when asked to explain it, and finally admitted there was one — "But the question is, how to resolve it."

Couples seemed to be influenced most by the demonstrators. "You know, they're right," one woman told her husband suddenly. "When you help me with the dishes I thank you, but nobody thanks me for washing and cleaning all day long."

A woman asked one of the girls why they were against the "Eshet Hayil" contest. "Look who's behind it: 'La'isha' magazine and a lot of advertising people and private companies which sell household appliances and cosmetics. They're the ones who make money on this. I don't understand how any woman



Above, the "Eshet Hayil" winners, with Mrs. Emi Sivoni at left, after they received their awards. Below, the Women's Lib demonstrators outside Habimah. Their signs read: "Stop discrimination in education, work, wages, taxation and religion," "The perfect woman: shopping plus sex," and "Free unrestricted abortions."



could sell herself like this." As for the Working Women's Council — Pioneer Women and the Working Mothers' Association, the other co-sponsors of the contest, "they and the other women's organizations are obviously against us. They claim to defend women's rights, but only if women accept the role society foists on them."

Someone complained about the myth that Israeli women are, in fact, equal with men. Maybe they were in the days of the Second Aliya, when women on kibbutzim did "men's work," she said. "But today women work in the kitchen or the children's home — not because they are especially talented in these fields, but because they're educated to think that's where they belong."

The girls, most of whom came especially from Jerusalem (though there were a few Tel Aviv girls present), decided to end the demonstration once everyone had gone inside. Most of the crowd was already entering the theatre, so I left the interesting arguments still going on

kisses exchanged between the winners and the men — representatives of companies whose male executives are housewives — who gave the ribbons and prizes.

Mrs. Sivoni, of course, received the most prizes and attention — 115,000 towards improving her family's housing (presented by the Kun Ovdim), a 110,000 insurance policy (Migdal Binyan), a three-week vacation in Eilat (Arka) for the whole family, including her 20-year-old daughter's husband, and a complete Tambour patent job for her apartment. "I don't know how to describe 'Eshet Hayil'; I work without set hours. I stop work when my work is finished," said a happy winner.

The contest — according to its sponsors — is to give the housewife and mother the honour she deserves. Other women's contests, by point out, are based on beauty and glamour. To find the Woman of Valour — the term comes from King Solomon's question "Who will find a woman of valour?" — 1204 men and women were surveyed to find out what "Woman of Valour" meant to them. Women emphasized the service and work outside the home; men preferred a woman who stays at home and who is concerned about dress and appearance.

Survey results in hand, the sponsors had a questionnaire prepared covering the main characteristics the respondents had listed for the Woman of Valour, and filled out by 20,000 women. The 500 who scored the most points were visited by research teams of teachers, social workers and others. Objective evaluations were compared with the women's subjective answers, and 40 finalists were chosen. These were interviewed by a panel of 13 judges (11 women and two men) including M.K.s, journalists, leaders of the Working Women's Council and Working Mothers' Association, an architect and others.

The chairman of the judges, a leader in the working women's movement, felt one fact merited merry-making: men still rate service and careers outside the home as last-place items in rating women. The women's establishment and the women's liberation activists who amuse the audience most wore the

something in common after all.

**ADAM DARIUS**  
 The famous mime from London  
 in a gala festive programme  
**MANN AUDITORIUM,**  
 Tel Aviv  
 Thursday, May 11, 1972, at 8.45 p.m.  
 Tickets at "Canaf" and at all offices.

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# ...meanwhile, in the U.S....

By SARAH HONIG

Women are getting a new magazine — so more of just cooking and knitting and child-rearing and decorating and husband saving. The new magazine, "Ms.", which is pronounced, MIZZ, which is to make its debut on our shelves, but copies of whose name are beginning to reach there, is a revolutionary publication calling for women's liberation and for an end "to the oppression by male chauvinists." It is edited by a woman, and is a women's magazine, but it is not a women's magazine, it is a magazine for a revolutionary woman's movement.

The contest — according to its sponsors — is to give the housewife and mother the honour she deserves. Other women's contests, by point out, are based on beauty and glamour. To find the Woman of Valour — the term comes from King Solomon's question "Who will find a woman of valour?" — 1204 men and women were surveyed to find out what "Woman of Valour" meant to them. Women emphasized the service and work outside the home; men preferred a woman who stays at home and who is concerned about dress and appearance.

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gain control of the institutions that control us — that means in politics, education, law, in how to get equal pay whether by legal or extra-legal devices, how to find jobs for women who haven't been in the labour force for a very long time, and using such things as the economic boycott for a weapon." Ms. Steinem explains that the latter is probably women's natural weapon, "since our one big power is as consumers."

The magazine even means looking at foreign policy with new eyes, and interpreting it as is done in the first issue by Daniel Ellsberg (of Pentagon papers fame), one of the two male contributors to "Ms." According to Mr. Ellsberg, American foreign policy is no more than a reflection of "the masculine mystique" which has "dominated the country." It is the outcome of the belief on the part of American male leaders that they have to earn their manhood, and conform to the image of manhood, by always winning and certainly by never losing face.

### Male mentality

War, as it appears to the frequently pacifist, new-left oriented and anti-Israel inclined members of Women's Strike for Peace and the National Women's Political Caucus, both of which Ms. Steinem helped found, is the product of just this sort of male competitive mentality. If women riled the world and had their rightful say, they argue, we would be forever rid of conflict and strife. Therefore, you uninitiated males, you had better not call any of Ms. Steinem's followers militant feminists. "When people ask me about militancy, I never know what they mean," attests Ms. Steinem. "The militants are in the Pentagon." She concedes that "obviously there are individual exceptions. Unfortunately the first members of any second-class group to get into power are often pressured to accept the existing value system." Is this a snide hint at our Golda or does the statement include that new heroine of the left, the victorious Indira? In the way that women's Gandhi's have always been, and rime the Great and Elizabeth I were really playing a man's game? Maybe we will not give instructions but to make aprons and articles out of aprons, that women have a greater capacity all write about how to change and how to humanize and

grudge-bearing than do men: "Wo-

men in general would be very much less likely to feel they had to go to war for their dignity and for an abstract idea and to prove their masculinity."

"Ms." editors expect to cover much of the on-going news that they charge, is being neglected by the general press. A case in point is the plight of the 200,000 raped Bengali women who are regarded as defiled creatures by their husbands. Not that this tragedy has no meaning to the life of the "so-called emancipated" Western woman. As Ms. Steinem sees it, "it's only an exaggerated version of problems that women have here. We also are sometimes treated as possessions and can only be possessed by one man."

"Ms." will also be used to explode myths, "such as the myth that American women control the economy. Only five per cent of the women have an income of \$10,000 a year or more, and this includes all of us who look different, whether the difference is race or sex, and up in some kind of poorly paid service role, and really in fact are used by society as a source of inexpensive labour. So if we are really going to change society, we feel that we have to stand up and do it together — all of us out-relevant for Israeli women, who despite laws for equal pay are still widely discriminated against, a fact which evokes frequent protest from

such a non-militant Histadrut leader as 75-year-old Beba Idelson. "All this means that a third of American women are living in poverty as opposed to a tenth of the men," says Gloria Steinem.

Each issue of the magazine will also include stories for "free children." This is in order to help the truly liberated mother rear her offspring without assigning them sex roles, "without saying that little boys never cry and little girls serve cookies and play house," as Ms. Steinem puts it.

A large section of the magazine will be devoted to readers' letters to allow the woman "who is not a professional writer to be heard for the first time about what she really feels. The heart and soul of this movement is personal experience. It has arisen out of a gut-experience and the realization that women's position in society is political and not natural and that all of us who look different, whether the difference is race or sex, and up in some kind of poorly paid service role, and really in fact are used by society as a source of inexpensive labour. So if we are really going to change society, we feel that we have to stand up and do it together — all of us out-relevant for Israeli women, who despite laws for equal pay are still widely discriminated against, a fact which evokes frequent protest from

and that surprisingly much support for the women's movement is coming from the older women. Another responsive group are the students, "who are directed into the poorly paid or traditional types of occupations and are also supposed to read 'Bride Magazine' and find that their total fulfillment." They are now finding one magazine that "does not always depict women as white and 22 years old with false eye-lashes and beautiful, and which makes everyone feel guilty unless she conformed to that image. "Ms." shows women in all our sizes and shapes and colours and ages and varieties. It shows that we are all beautiful, that we have a lot of common problems and a lot of common joys and advantages," Ms. Steinem asserts.

But by far the greatest response had come from the housewives, "who were the first wave of this revolution from the women who were really over-educated for their jobs, who had master's degrees but were doing the dishes. The over-educated always turn out to be the first revolutionaries," Ms. Steinem points out. It is indeed here in the field of equal opportunities in vocation, education, pay, and most of all, self-fulfillment, rather than in pompous boasts about the superiority of an abstract women's culture, that the women's movement faces its greatest challenge.

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**Helene Curtis**  
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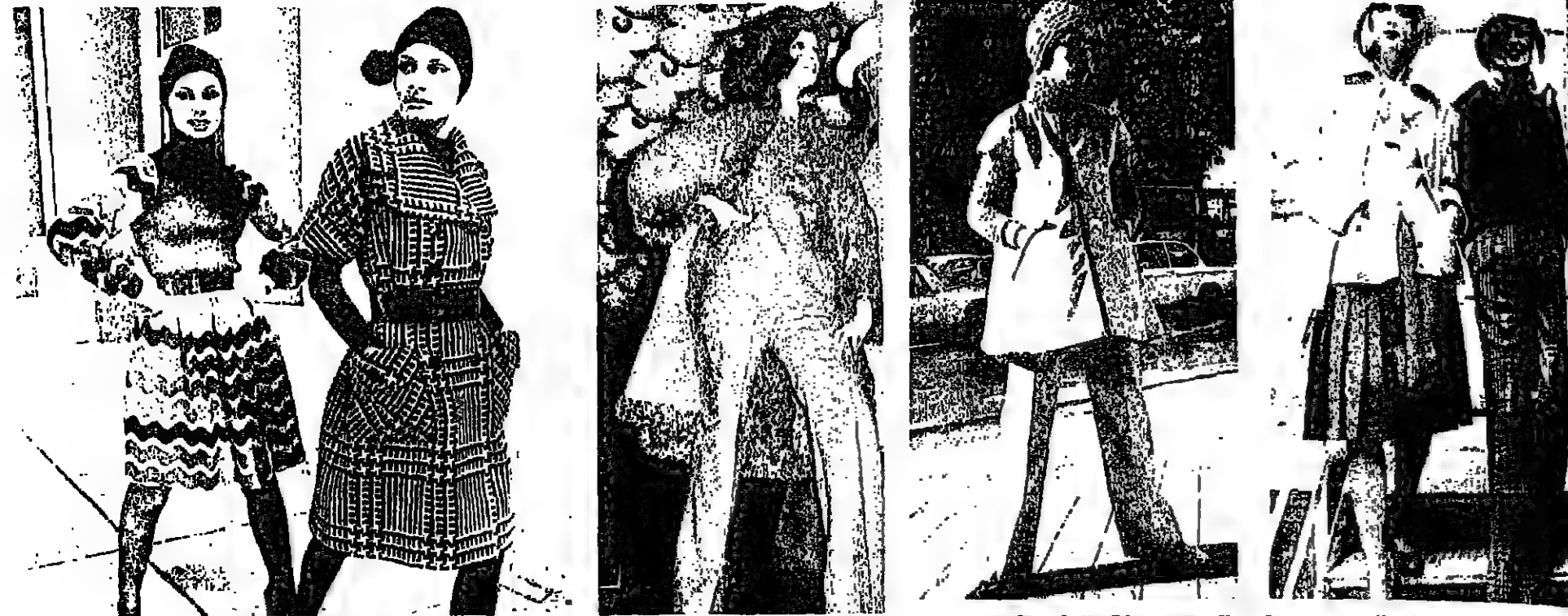


The above drawing, which accompanied the leaflets handed around at the demonstration, depicts the role of women in today's society, say the Women's Lib advocates.

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## Campus look returns

PARIS (UPI). — Sophisticated, old Paris next winter will have a campus-country air.

This is the mood that filtered through the two weeks of showings by French ready-to-wear manufacturers and designers of their winter wares to an estimated 60,000 buyers from around the world at the Salon de Versailles Exposition Hall and at individual presentations in Paris.

The uniform for winter shapes up to be, from head to toe: felt cloche or beret, printed wool tailored shirt, scarf tied ascot or cowboy style at the neck, patterned leather or sweater vest, battle "blouson" jacket with full sleeves, rope of fat beads, wide trousers and shoes with platform soles and chunky high heels.

These outfits are put together in layers, each piece often of different fabric, print or colour than the others. The idea won ovations at the fashion shows but how it can be managed by the amateur customers elsewhere in the world remains to be seen.

Most of the collections looked like sportswear with sweaters, including the ready-to-wear collection at the high fashion salons of Christian Dior, Yves Saint Laurent and Lanvin.

The new classic look pushed the far-out school of clothes into a

minority, although happily for the non-conformists there still are plenty of "beat" outfits around.

Emanuel Ungaro, one of the best of the high fashion designers, made buyers and press happy when he turned classic in his ready-to-wear collection after a season of garments leaning toward the kooky school.

### Coat revolution

Another trend in the Paris showings was the coat revolution. The battle jacket or the short coat — two thirds length or shorter — often replaced the regular coat. And what regular coats there were had a new shape — wider and fuller with full sleeves and often a raglan armhole. Even though these styles were for winter, both short and long coats often had cap sleeves or short sleeves over heavy sweaters or suit jackets, or they were worn with wool "arm socks" at Lanvin.

That raglan armhole was another change in the silhouette, turning up on everything from sweaters to evening gowns at Pierre Cardin. Sleeves have become more complicated and full and shoulders often puffy.

Trousers ruled supreme, to women's collective relief. Pants in the shows were cuffed or uncuffed and sloped from the natural waist to a wide A-line.

Hip-hugger trousers were missing from the show. So were neckties for women and coats with matching dresses or skirts.

The dress was reduced to the classic, tailored shirtwaist and sometimes topped by a vest for the "layered look" again. Dirndl skirts turned up at some houses but most skirts had pleats and a straight look. Hemlines ranged from well under the knees at the ultra-classic Saint Laurent show to way above the knee at Cardin.

Ungaro bravely made some maxi-midi daytime dresses.

Summer colours were unashamedly used for winter, blasting the theory that white is only for July. White trouser suits, coats and shoes glistened throughout the show. Pale pinks, lime green and other candy colours were prominent (the big new colour was deep bottle green).

The most often used fabrics were Scotch and Glen plaid, hound's tooth checks, gray flannel and artificial "teddy bear" furs to keep wild life lovers happy throughout the winter.

Accessory department: platform-soled shoes with high, chunky heels, cut-out 1940ish pumps with spikes in heels, ropes of pearls of fat coloured the shows were cuffed or uncuffed and sloped from the natural waist to a wide A-line.

Far left, Pierre Cardin shows a puffy-shouldered wool jacket combining navy blue bodies with multi-coloured skirt and top and a short-sleeved coat in black, beige and white tweed. This is worn with arm socks. Next is a Pierre Balmain slacks suit set in bright red wool, worn with a matching coat lined with Mongolie fur. Second from right is a Dior yellow rubberized layered look. Far right, two Yves Saint Laurent outfits: a skirt and jacket suit worn over a V-neck sweater and blouse, neck, and wide plaid pants worn with a suede blouson.



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# A DIFFERENT KIND OF TOUR

There was singing at the Tormel Or Institute for the Blind and dancing in the psychiatric ward of Hadassah Hospital. It happened recently when a group of volunteer performers played and sang their way from bed to bed in hospitals throughout the country.

"The best medicine since penicillin" has come to Israel and it's called Hospital Tours. There are only two ways to get a ticket for this show: one is to be a patient and the other is to be in the cast of volunteer professional and semi-professional performers.

The man behind the tours is an energetic young American lawyer, Cyrus Abbe. Since he came to Jerusalem seven months ago, he has devoted most of his time to organizing these volunteer shows. "You know, it's so heart-warming when you see a withdrawn and dependent patient suddenly light up and glow," says Mr. Abbe who has seen thousands of patients do just that.

The idea started seven years ago when he was a law student in Paris.

## Hospital Tours, organized by a young American lawyer, brings some much-needed cheer to Israel's hospital wards. DONNA ROSENTHAL reports.

"Hospital Tours was such a hit in France, that I decided to bring it to the U.S. Since then, it has become very much part of my life." Today there are over 100 performers from movies and television volunteering for Hospital Tours in America. In addition there are gospel groups from Harlem, jazz combos, and modern dancers. And now this show is being exported to Israel, where it is already a success under the direction of this improbable impresario.

The shows are in constant demand as more and more hospitals hear of the excellent patient response. There are now over 30 volunteer performers — professionals, semi-professionals, students from the Rubin Academy of Music, and patients them-

Mr. Abbe is constantly looking for new performers, willing to spend one night a month entertaining hospital patients. The payment? "Smiles of appreciation and an opportunity to do something for someone," says Coty Dahan a singer and guitarist.

Anyone with talent can join Hospital Tours by contacting Cyrus Abbe at 59 King George St., Apartment 27, Jerusalem.

"Patients are always asking when the next show is. The more people I can call on, the more shows we can give." Mr. Abbe is seeking professional or accomplished amateur singers, musicians, comedians, or Singer Barbara Gross, a new im-

migrant who appeared on television in New York. He is a regular member of Hospital Tours. "We were so successful at Tormel Or Institute for the Blind, that a musical group of blind teenagers wanted to join us. They travel with us to other hospitals and are extremely popular and a true inspiration for other patients."

"Some of my best entertainers were discovered when they participated in a show as a patient," remarked Mr. Abbe. "We try as much as possible to get patients to perform because of the enormous therapeutic value. Recently a patient in a psychiatric ward, who had been withdrawn for months, suddenly started singing with the entertainers."

"We discover talent in amazing places," he continued. "In one Hadassah ward, a patient volunteered to sing, and it was magnificent. Later we discovered he was a new immigrant who had just come from three years at La Scala Opera House!"

"Everywhere we go, the patients seem bored, and are craving attention and stimulation," noted Mr. Abbe. He is hopeful that entertainers will adopt the idea and start their own hospital tours in all parts of Israel. "There's instant satisfaction in this type of volunteer work and the most enthusiastic audiences imaginable."

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# FLOWER POWER

A NUMBER of times when I tell her it will either be forgotten or arranged in a quite unrecognizable form so any resemblance which is passed on will not be traced to me.

Eventually the prospect of Wizo came and the chance to help with the baby-sitting prompts her to accept my invitation and between eating and hauling persistent toddlers away from their mums and keeping both ends of them clean she blinks hastily at the demonstration at which everyone else is concentrating earnestly, taking notes, and even, I see from my neighbour, sketching results.

Thankfully recognizing that Julia Slonim's careful South African Hebrew won't hold me up I am able to give all my attention to the charming decorations she makes out of old pot cleaners, bits of fuse wire and abandoned fruit punnets. Two or three marigolds and a few river rushes take on an altogether unexpected and appealing aspect in juxtaposition to a bit of driftwood and an old sauceboat. It looks very easy, and I feel that I, long acknowledged even by myself as a dead loss in any artistic endeavours, might be able to manage one or two of the simpler examples.

**Opposition**

With some difficulty I persuade Hannah to come too. She is suspiciously opposed to anything which might have a remote connection with education and besides, she says, nobody ever gives her flowers and she would be rather put out if she got any, so it might just be a waste of time. Furthermore she can't think what there is to learn about art, she could just as well get a book and things beautifully if she wanted to. You just have to give a switch here and a pull there and the whole thing takes five minutes. I try to explain that it is by no means so simple, citing my own difficulties in this field, and what is more, I tell her that in Japan girls of her age go to advanced schools for months, or maybe years to attain this skill and without it they are considered uncouth and not fit for marriage. She is very impressed by this and inquires whether girls of eleven get married there and if so is the only qualification needed. It does seem rather a slender thread from which to weave a close resemblance to I murmur something about home-making and painting and scrolls of silk. Possibly the article, which I remember only very vaguely, refers to Geisha girls. I dare say that like most of what

vice — and fill in the crevices with the wildflowers (well, weeds, really) that fill our garden. The ribbon I trail cunningly over the side to hide the fact that one handle is missing. The end product is original but rather untidy. Perhaps I need more practice. However by the next morning the flowers have withered and the water, seeping away through a hitherto unnoticed crack, has stained the table top. Next I try for a big effect and cut down a few branches heavy with catkins onto which I tie large pieces of paper, balancing them into a black earthenware vessel which crushes over and breaks off

**Feathers and sponges**

There is no lack of material round the house as both Hannah and the dog are avid collectors of feathers, shells, old sponges, oddly shaped stones and empty bottles. The dog deposits his finds at the kitchen door where I fall over them as I leave the house. Hannah leaves hers just inside the entrance to her room where I fall over them when I go in to write her up, and it has long been my habit to remove these accumulations and drop them into the garbage can quickly when their owners were not looking. Now with Mrs. Slonim's talk fresh in my mind and fired by her casual peritise I pick out a crumbly rock and a red ribbon before discarding the rest, place them in an old but very vaguely, refers to Geisha girls. I dare say that like most of what

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# Waterbeds for the wounded



IN the U.S., "the man who has everything" is being urged to buy a "water bed" for the ultimate in nocturnal bliss. In Israel, a country still far from such synthetic indulgence, a medical "floatation bed" has just been imported for the treatment of immobile patients.

The first to be used in Israel, and the first ever to be exported from Britain, Shaare Zedek Hospital's Beauport-Winchester Floatation Bed is designed to counteract some of the effects of the earth's gravity upon patients who are prone to develop severe bed sores. The patient is floated on water enclosed by a thin flexible watertight membrane which is free to follow the body contours. The low surface pressure ensures a good blood supply to promote the healing of wounds, particularly in cases where the patient must lie upon the injured area. No movement is required to ease pressure points during sleep, and the laxity of the membrane eliminates friction when movement does take place. Controlling the water temperature can virtually prevent sweating and stabilize the body temperature.

The Department of Plastic and Maxillofacial Surgery at Shaare Zedek considers the bed an aid for paraplegic patients who cannot feel any sensation and are unable to move their bodies in response to pressure. Professor Nahum Ben-Hur, the Department head, intends, however, to use the bed mainly in his Burns Unit of the hospital. In his opinion, the floatation bed is of value following every kind of reconstructive surgery and for treatment of chemical and thermal burns where the object is to eliminate pressure on wounds and at the bones and joints.

Professor Ben-Hur of Shaare Zedek and Mrs. Lily Perry of the Operation Wheelchairs Committee meet the wounded soldier who is the first Israeli beneficiary of the new floatation bed.

Shaare Zedek received the bed as a donation arranged by the Operation Wheelchairs Committee, headed by Mrs. Lily Perry of London. The donor was another Londoner, Mrs. Rita Gold, who dedicated the gift in memory of her late husband. The medical floating bed allows the liquid to circulate and also has temperature controls. The one in use now in Shaare Zedek — by a soldier who lost the use of his legs through a gunshot in the back — is kept at an equable 37 degrees.

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# INTERNA

170 Rehov Ben Yehuda, Tel Aviv.



# Senders 'over-generous' Interflora blossoms in Israel

By Catherine Rosenholmer

TEL AVIV: "Israelis are over-generous in sending flowers as gifts to relatives abroad," states John Cardasis, President of Interflora Worldwide. Mr. Cardasis, who comes from New York, was here on a brief two-day visit last week. One of the problems he was studying here to promote increased Interflora orders into Israel from abroad. As things stand at present, the ratio of orders going out of the country to those coming in is approximately 2 to 1 — thus creating something of a foreign currency problem, although orders coming in (paid for, of course, in foreign currency) tend to be larger in size than those going out.

Interflora, explains Mr. Cardasis, acts as a bank for its members, with accounts being squared up each month between the various member countries. Interflora turnover in Israel last year totalled IL600,000 with \$70,000 worth of orders coming in. "From the point of view of the Israeli flower growers, who have export surpluses, these orders constitute an important additional export turnover," explains Hagai Katz, Chairman of Interflora Israel.

### More going out

While the value in monetary terms of orders sent out of the country exceeds that of orders coming in, John Cardasis is confident that things "will soon balance out." "We now intend to increase business into Israel by putting advertisements in the Jewish press on New Year and Passover, and by working through various Jewish organizations as well. We intend to concentrate our efforts in particular in the U.S., England and Australia, none of whom have foreign currency restrictions."



World Interflora President John Cardasis chats with Hagai Katz, chairman of Interflora Israel.

"This is one of the points decided upon during meetings here: there are quite a few other things I have learned which I didn't know before: for example that Hanukka is not traditionally a holiday for sending flowers so that our advertising campaigns at that time of year are wasted."

Interflora worldwide, which encompasses 37,000 florists in 52 countries, is more than satisfied with its newest member country, Israel, which joined five years ago. "We consider Israel the most progressive of all our members," he states. "You have done so much with so little and the rate of increase of business here has been proportionally tremendous." What about the quality and variety of flowers available here? "We at Interflora are not specifically concerned with that aspect — though of course it goes without saying that Israel could not

have become a member if her flowers were not up to standard — Interflora would get a bad name — one bad apple spoils the barrel, you know."

### Smooth-running

Generally speaking, says John Cardasis, the Interflora operation in Israel is smooth-running with very few problems, other than that of balancing the budget. During his visit (it was part of a 17-day trip including Athens, Paris, Vienna and Madrid where an executive board meeting was being held) Interflora's president met with the mayor of Ramat Gan to discuss plans for the 1973 International Flower Show. It will be held, as usual, in the City Park and, tying in with the State's 25th Anniversary celebrations, is scheduled to be the biggest ever with increased participation from foreign exhibitors.

# 'Yad l'Yeled' aims for IL 1m.

THE "Yad l'Yeled" campaign which will take place on May 7, organized by Moetzet Hapoalot and the Working Mothers' Association, aims to raise IL 1 million towards various projects for children. These include day nurseries, creches, kindergartens and boarding schools as well as the provision of free meals for children of needy families attending kindergartens, schools and youth clubs in poor areas and border settlements from Kibbutz Shimonah to Eilat. The organizers of the campaign also hope to be able to complete the building of four children's institutions with the funds raised, and to start on the planning of a further 30.

At present, over 1200 children are cared for by Moetzet Hapoalot in kindergartens, day nurseries, creches and children's classes in absorption centres. The door-to-door fund-raising drive will be made throughout the country (including kibbutzim and minority villages) by Working Mothers' Association members assisted by Youth Movement members and students from many of Moetzet Hapoalot's vocational high schools.

## NEW ON THE MARKET

THE shoe factory at Kibbutz Daphna has brought out an attractive range of rubber-soled summer casuals in plain and striped jeans fabrics and in natural coloured canvas. Selling at IL19.50 a pair, they go well with casual denim separates and sports clothes.



THREE new "super-orthopaedic" mattresses have recently been launched by Paradise — modified versions of their "Nachal," "Supra Gumi" and "Chalom" models. The mattresses, claim the manufacturers, are not only for those suffering from back troubles but also for any one used to sleeping on a hard bed. They have rubber acting between the springs and filling and are said to exert counter-pressure against the whole body. Approved by the Standards Institute, prices for these mattresses are from IL354 to IL532.

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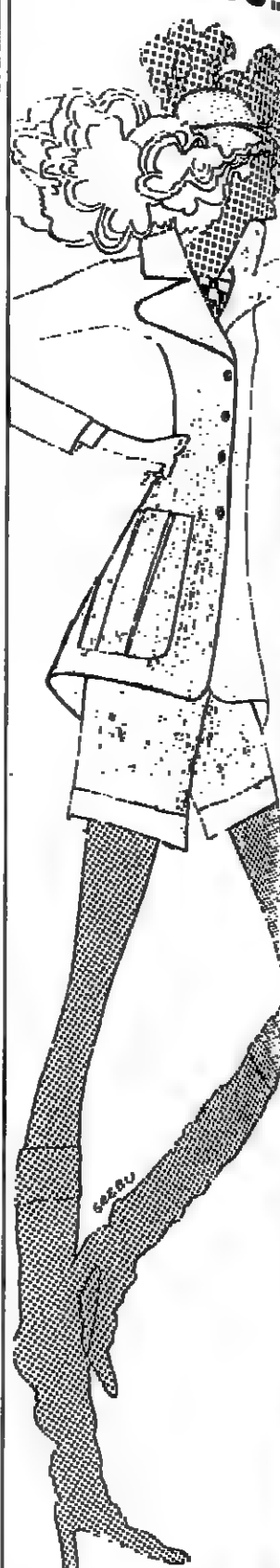
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# SONG FESTIVAL: SOUR NOTES

MUSIC  
Yohanan Boehm

I still have to find anyone who listened to — and watched — the TV broadcast of the Song Festival from Jerusalem's Bin-Yehuda Ha'oma on Independence Day who has a good word to say about the songs or their "artistic" presentation. The camera kept trying to show the viewers that the audience did not consist exclusively of teenagers or youngsters from underprivileged neighborhoods. Tickets were unreasonably priced but any negative, artistic or cultural quality that emerges from this annual competition is purely accidental. It is plainly a well-organized and profitably presented business undertaking; the title "Israel Song Festival" is another of those beautiful enterprises giving themselves high-sounding names without authority or control from any official agency (unless we regard the Broadcasting Authority as "official" as it used to be when Kol Yisrael belonged to the Prime Minister's Office).

The 12 songs to which we were subjected were selected by the professionals serving on the committee out of a large number of entries: the harvest was more than ample. More than an ambition to win a prize is required for writing a good, catchy tune or a pleasant melody. As unimaginative as the songs was their presentation. If the applause and the final votes went to the performers rather than to the songs, this was not for any outstanding gifts, but for temperament or superficial showmanship. The only real artist in the old-fashioned sense of the word — was Shoshana Damari, but her dignified style can hardly impress more than a few people nowadays. Rivka Michaeli and Yoni Banai tried in vain, to give some pep to the last cause, but Yehoshua Zohar conducted with verve and efficiency.

### L.D.F. band

Why the brass section of the L.D.F. Band had to be employed — this purely civilian business affair is something else to wonder about. Do the soldier-musicians get paid for this performance or are they someone saving the expense of professional musicians who have to live on their earnings? The band has to admit that their playing contributed greatly to the ringing performance of the orchestra as a whole: their instruments were polished to a fault, their accuracy reflected the army's efficiency. The outstanding merit of the whole evening — the honor at home did not benefit from the appearance of the "Nachshon Hahiver," but for this reason does not have to go to the speaker in Schoenberg's "Ode to Napoleon," first performed this work in 1949, with the late Frank Pelleg at the piano and a string quartet instead of a string orchestra. The recording of this performance reached the composer shortly before his death in 1951, and he praised it for its authenticity and its faithfulness to his intentions.

PIANO pieces by Abel Ehrlich ("Play for Play") and Jacob Glibos ("L'Amour") — should be played like Debussy's "Children's Corner" will be premiered by pianist Vera Lengyel at this week's recital at Tel Aviv Museum. Singer Etal Susman will add songs by Zvi Avni and herself (see "Poster").

ELYAKIM Shapira, one of the many Israeli conductors living abroad for lack of suitable positions in the country — was summoned back to London from his compositions. He was recently described by the "New York Times" as "something of a legend among the musical avant-gardists for the poetry he infuses into the new language."

Born in 1902 in Berlin, Wolpe began his music studies there, being much influenced by his meeting with Ferruccio Busoni in 1920. He wrote music for Bertold Brecht and a leftist cabaret ("Die Mausefalle") but left Berlin in 1933 for Vienna, where he studied for a short while with Anton Webern. He spent a very short time in Russia, and came to Jerusalem in 1934, joining the newly-formed Palestine Conservatoire of Music where he taught composition and conducting.

His stay in Palestine produced a number of fine art songs, in Hebrew, with several concerts of particular some choir songs commissioned by the Histadrut for its Workers' Choirs. Their simplicity in texture, rhythm and harmony made them very singable for the untrained choristers, but they contained strong impulses and an inner drive which kept them on the choral repertoire for many years. His writing ranged from tonal compositions to serial works, in later years of extreme complexity.

Wolpe left Palestine in 1938 for the U.S. where he counted some young composers of consequence among his students. He taught for 12 years at C.W. Post College, until forced by illness to resign two years ago. During a year's sojourn in Italy in 1963 — to complete a symphony on a scholarship grant — he visited Israel and met old friends and admirers. His symphony was later performed by Leonard Bernstein.

THE sad news has reached us of the death in New York of composer Stefan Wolpe a few months before his seventieth birthday. That forthcoming birthday has indeed already been celebrated, with several concerts of particular some choir songs com-

posed by the Histadrut for its Workers' Choirs. Their simplicity in texture, rhythm and harmony made them very singable for the untrained choristers, but they contained strong impulses and an inner drive which kept them on the choral repertoire for many years. His writing ranged from tonal compositions to serial works, in later years of extreme complexity.

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## PARADISE

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# 'Better than Nureyev'

Special to The Jerusalem Post

VALERY Panov, one of the male leads of the Kirov Ballet in Leningrad and holder of the Lenin Prize for dance, has been offered a contract by the Batsheva Dance Company in Tel Aviv. Mr. Panov, 26, is the manager of the company, recently telephoned in Panov in Leningrad to tell him of the offer.

Ever since he applied for a visa to go to Israel, Valery Panov has been in trouble. The 120 members of the Kirov company held a meeting and had him expelled for wanting to leave Russia. He tried to escape the country but was caught. Now he is living in the most wretched circumstances.

When the Stuttgart ballet recently toured Russia, its director John Cranko visited Panov, and was horrified by his living conditions. Taking off the medalion he was wearing, Cranko gave it to Panov as a token of encouragement. During his visit last month to Israel, Cranko told the Batsheva company of Panov's plight and gave them his Leningrad telephone number.

Now an appeal is to go to the Russian authorities to let Panov leave. "He is a classical dancer, of course," said Mr. Postel, "but we are sure that in two to three months he can become a modern dancer. I have been told he is better than Nureyev."

got the invitation eight years ago and has only now been able to fit it into his crowded travel schedule, he said.

Mississippi-born, he has a softness of speech even when making an emphatic statement. "I'm a large outiech," he said, "and I don't put messages into my ballets, but it's impossible to remain unaware of the times. Having worked a good deal with Martha Graham and (Franz) Menotti, my ballets tend to be theatre dance — a dramatic form of dance."

"Trained in both classical and modern techniques, he had his own company from 1953 to 1955. "We did a lot of television work and ended up with a European tour. We got fantastic reviews but I lost my shirt financially," he said.

"They are passionate dancers," he said of the Batsheva company. The premiere of his ballet will take place in Tel Aviv on May 23, before the company leaves for Paris and Rumania.

### Guest teacher

Another visiting celebrity is the American Negro dancer-teacher William Louthier. He has come from the London School of Contemporary Dance where he teaches "off and on" when not performing. When he leaves in mid-May, he will have spent two months teaching the Batsheva dancers.

"The dancers here are eager and work hard, but the trouble is that, though they have had very good teachers, nobody has stayed long enough to build a strong basic technique," he said.

He has been giving classes in the "early Graham" technique "for building strength," which, he said, the companies need most, "more than lyrical style." There is a "strange difference between the two companies," he remarked. "Bat-Dor is technically better, possibly because of being close to the school, but the Batsheva has better performers."

Speaking reluctantly about himself, William Louthier said: "Now I am what is laughingly called an international star and have few difficulties, but when I started I had to be twice as good as the very good to be considered good in the States. This is changing, but it is still a fight."

Born in New York, he trained at the High School for Performing Arts and the Juilliard School, but also took a degree in social science at the New York University ("to please my parents.") His social science degree helped his dancing? "I hope my dancing will help the social sciences," he replied, laughing.

Timi Kedar, the Israeli graduate of the Japanese Kabuki Dance Theatre, will be back in Israel early in June from Singapore, where her husband, Zvi Kedar, is Israel's representative. She is preparing new programmes to stage here during her two or three months' stay.

She has been giving performances in Singapore, of Japanese dances and modern choreography devised by herself, including movements to

accompany Hebrew poetry readings. community which consists of about 70 members. In fact, they were the organizers. The reading was done exactly the way I wish it to be — very close and intimate. The audience included members of diplomatic mission, distinguished Singapore personalities, and the Israeli community which consists of about 70 members. In fact, they were the organizers. The reading was done exactly the way I wish it to be — very close and intimate. The audience included members of diplomatic mission, distinguished Singapore personalities, and the Israeli

Extreme left: John Butler with Hina Schinfeld; center: Jerusalem Contemporary Dance Group at the Billy Rose Garden; above, William Louthier

pared a special written program in English with the help of a British lady... I used the stage of Miriam Bat-Yosef which I brought in our sea luggage. We added very much to the show. I am going to prepare some dance illustrations to readings of the Bible."

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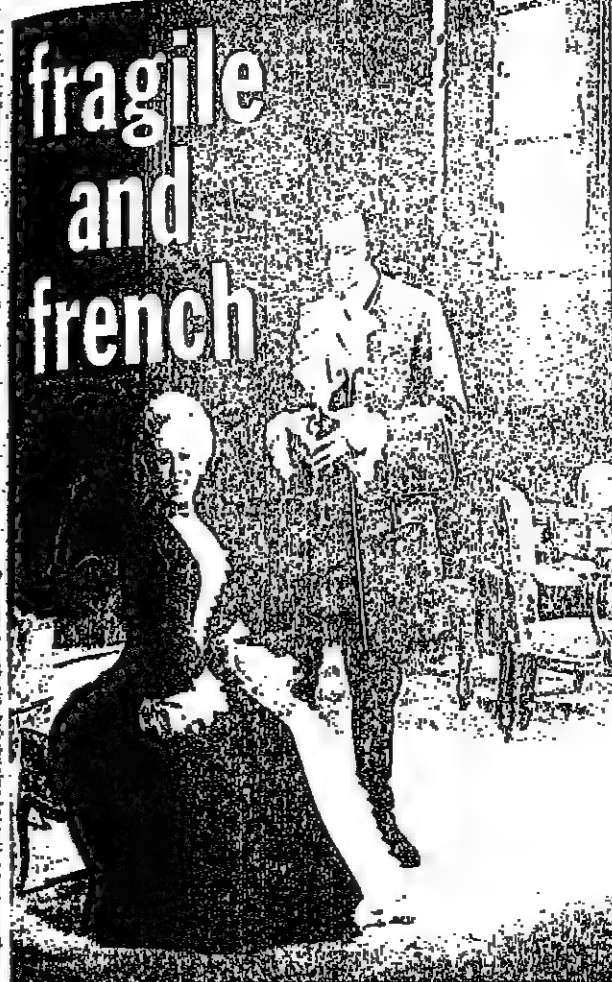
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Scene from the Comedie Francaise's elegant production of 'Les Fausses Confidences.'

## Not Raz's best



Hina Rosowaka and Miriam Bernstein-Cohen

ABRAHAM RAZ RETURNS and MIRIAM BERNSTEIN-COHEN in a production of Yitzhak Shilo's "At Mikulinsky's" directed by Avraham Raz, set by Eli Sina.

WHILE before his untimely death, Avraham Raz, author of "Mr. Shefi's Independence Day," wrote two short plays, "Ina Gurfinkel Returns" and "At Mikulinsky's." They are now being presented at Tzavta in a private production of Yitzhak Shilo and Miriam Bernstein-Cohen. The former plays the supporting roles while the latter plays the lead.

Miriam Bernstein-Cohen and Hina Rosowaka. I saw the latter. Avraham Raz was a talented young man who might have developed into a first-rate playwright. These two short plays, however, are inferior products of the pen, no more than superficial showpieces for an ageing actress.

In "Ina Gurfinkel Returns," an elderly actress who was the toast of the country when both she and the country were young, and she was beautiful and men fought for their ideals, is trying to comeback with a one-woman show in an open air theatre in the sticks. But only 14 tickets are sold, and even this they audience leaves at the beginning of the show because of a light breeze. Crushed and humiliated, Ina Gurfinkel loses herself in hysteria, re-living the days of her youth. The situation is banal, and the author puts no words of any significance in the heroine's mouth; but Hina Rosowaka ma-

nages several moving moments, while Yitzhak Shilo, in the double role of her two lovers, is as virile and handsome as he is meant to be.

"At Mikulinsky's" is a comedy piece which gets a few laughs while vainly trying to accomplish more than that. A stereotype possessive mother meets her grown up, married, highly successful son, and treats him like a little boy, still trying to keep him tied to her apron strings. Here, too, the duo turn in competent performances, especially Hina Rosowaka, who is in full command of the part.

I had an uneasy feeling watching "At Mikulinsky's." As everyone who lives in Tel Aviv knows, the name in the title is that of a well-known Allenby Road shoe store. The action actually takes place in front of and inside the eponymous store, with the decor showing a blown-up photograph of the display window. Moreover, when the mother, now content with buying her grown-up son a pair of shoes, also wants to get him a new jacket, she refers to a well-known Tel Aviv men's clothing store which I shall here call A.B.C. (the name of the store also appears in the programme as the source of Mr. Shilo's rather ill-cut suit).

The play ends with the young man remaining off the stage and his mother shouting after him: "Let's go to A.B.C., let's go to A.B.C.!! Never before on any stage have I seen such blatant advertisement. I hope this mixing of show business with shoe business does not presage a new trend.

## LES FAUSSES CONFIDENCES

by Marivaux, by the Comedie Francaise at the Jerusalem Municipal Theatre. Directed by Jean Piat, deors and costumes by Thierry Vernal.

THE Comedie Francaise has been called both the glory and despair of the French theatre. Established by *glorie*-conscious kings, its roots reaching down to the medieval beginnings of the French theatre, the Comedie is both rich in and weighed down by tradition. The play we saw this week in the Jerusalem Theatre, Marivaux's Les Fausses Confidences, was especially written for the Comedie a mere 235 years ago (The Comedie became more progressive since the 1988 near-revolution; its repertoire now includes a play by Strindberg, a playwright only 50 years dead) and one can be sure that no other theatre in France, and certainly not anywhere else, would be able to stage it so exquisitely — had any other theatre bothered to stage it.

Like all Marivaux plays, "Les Fausses Confidences" is so subtle, so fragile, so built on the most delicate of nuances that it will fall apart should the staging, the acting, the set and costumes, be less than perfect. It is all elegance, a distillation of an age and a society divorced from the real problems of life, devoting it-

self to the art of living as they saw it, a highly cultivated and civilized and unbelievably narrow and blind society (it was, remember, their queen who advised the starving Frenchmen to eat cake). One cannot imagine a Marivaux here raise his voice in anger, use in conversation any but the choicest French, forget his manners under no matter what pressures. Marivaux did not live to see the Revolution and the Terror. Had he foreseen the future, he would have probably imagined his heroes going to the guillotine impeccably dressed and wigged, smiling politely at the executioner.



Marivaux's plays don't travel well. One has to be born into French culture in order to appreciate what had become known as *marivaudage* and is based mainly on the subtleties of the French language which Marivaux used so superbly. But anyone can appreciate the exquisite acting of the entire cast, from Claude Winter who plays the leading female part to Jean-Pierre Burlier, a very young actor who merely walks on

as a servant. Mlle. Winter in the role of Araminte, the highly eligible young widow, is a joy to watch and listen to. A ravishingly beautiful woman, every gesture she makes and every sound she utters is a thing of beauty. She commands an astonishingly wide range of facial expression which she employs with such virtuosity that she can accompany a simple phrase with an entire story told by her face.

Playing opposite her with the same exquisite and yet irrefragably mainly elegance is Jacques Teju as Dorante, the young man passionately and eloquently in love with her and her money. Jean Piat who is also the director of the show, is an amusing, many-faceted Dublin, the mad-dance's factotum and backstage string-puller. Marcelle Arnold as Araminte's money-conscious mother is the quintessential *grande dame*, and Catherine Fiegel is an appealing ingenue. I should also like to mention Jean-Luc Morenu, who invests the part of Lubin, the servant with enough clownishness to remind the viewer that he is an elegant descendant of the robust, bawdy Italian Arlecchino.

The single set, a room in the residence of Araminte, and the costumes, both the work of Thierry Vernal, glow with the precious fragile beauty of a Watteau painting.

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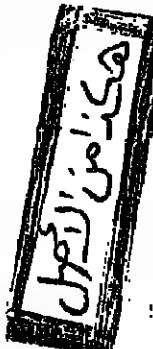
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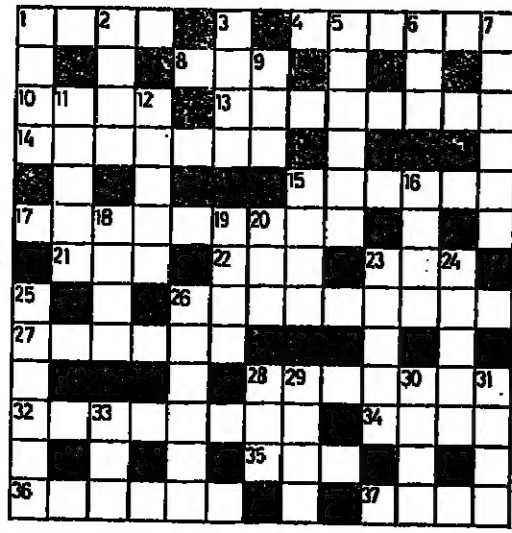


# TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

## EASY PUZZLE

- ACROSS**
1. Hobbit (4)
  4. Spatter (6)
  8. Offer (3)
  10. Cheese (4)
  13. Earning (7)
  14. Mashed (7)
  15. Real (4)
  17. Ration (6)
  21. Ball (3)
  22. Stone (3)
  23. Self (3)
  25. Hindrance (9)
  27. Given rank (6)
  28. Barbed dart (7)
  33. At intervals (8)
  34. Sound quality (4)
  35. Arney (3)
  36. Isolated (6)
  37. Opening (4)
- DOWN**
1. Plant (4)
  2. Night (4)
  3. Thistle person (6)
  5. Royal person (6)
  6. Puss (3)
  7. Justice (6)
  9. Dump squid (3)
  11. Distributed (5)
  12. Junior (5)
  13. Function (4)
  16. Impulse (4)
  18. Missing (4)
  19. Full of years (4)
  20. Burst out (5)
  24. Vegetable (6)
  25. Pious (6)
  26. Success (4)
  28. Laid measure (4)
  29. Sleep (4)
  30. Spiv (3)
  31. Spiv (3)



**Wednesday's Cryptic Solution**

**ACROSS** — 4. In-book, 7. Proper-O, 8. Sparrow, 10. Organ, 12. Year, 13. Rock (rev.), 15. Spar, 16. Pin, 17. Leak, 18. Hat, 21. Force-meet, 22. Late, 23. Ours, 24. Kit, 27. Brum, 29. Club, 30. Sled, 31. Shave, 32. Tense, 33. Chan-try, 34. Eye-let.

**DOWN** — 1. Speck, 2. Forge, 3. Spin, 4. Loner, 5. BEA-R, 6. Credit, 7. Paces, 8. Rod, 9. 25, 10. All-out, 11. Post, 12. 18, 13. Also (Beth), 16. Poi, 17. Patch, 21. Fat, 22. Mum, 23. 20, 24. 25, 25. 22, 26. 22, 27. 22, 28. 22, 29. 22, 30. 22, 31. 22, 32. 22, 33. 22, 34. 22, 35. 22, 36. 22, 37. 22.

**Wednesday's Easy Solution**

**ACROSS** — 4. Differ, 7. Restless, 8. Frigid, 10. Doozy, 13. Fear, 14. Seam, 15. Can, 16. Imp, 17. Boad, 19. Crisp, 21. All the way, 22. Flee, 24. Wand, 26. Cap, 27. Feet, 29. Jolly, 30. Operate, 32. Rictus, 33. Pianos, 35. Operate.

**DOWN** — 1. Prods, 2. Place, 3. Hazy, 4. Defor, 5. Fair, 6. Exhume, 9. Renown, 11. Del, 12. Corder, 13. Pathway, 14. Hat, 15. 10, 16. 10, 17. 10, 18. 10, 19. 10, 20. 10, 21. 10, 22. 10, 23. 10, 24. 10, 25. 10, 26. 10, 27. 10, 28. 10, 29. 10, 30. 10, 31. 10, 32. 10, 33. 10, 34. 10, 35. 10, 36. 10, 37. 10.

**CRYPTIC PUZZLE**

**ACROSS**

1. She's no tramp (4)
2. Youth looking to sin after a party (6)
3. Being past 600, I'm not very bright (6)
4. I'm late to top (4)
5. I'm not only old, but doesn't really speed things up (6)
6. I'm late to top (4)
7. I'm not only old, but doesn't really speed things up (6)
8. I'm late to top (4)
9. I'm not only old, but doesn't really speed things up (6)
10. I'm late to top (4)
11. I'm not only old, but doesn't really speed things up (6)
12. I'm late to top (4)
13. I'm not only old, but doesn't really speed things up (6)
14. I'm late to top (4)
15. I'm not only old, but doesn't really speed things up (6)
16. I'm late to top (4)
17. I'm not only old, but doesn't really speed things up (6)
18. I'm late to top (4)
19. I'm not only old, but doesn't really speed things up (6)
20. I'm late to top (4)
21. I'm not only old, but doesn't really speed things up (6)
22. I'm late to top (4)
23. I'm not only old, but doesn't really speed things up (6)
24. I'm late to top (4)
25. I'm not only old, but doesn't really speed things up (6)
26. I'm late to top (4)
27. I'm not only old, but doesn't really speed things up (6)
28. I'm late to top (4)
29. I'm not only old, but doesn't really speed things up (6)
30. I'm late to top (4)
31. I'm not only old, but doesn't really speed things up (6)
32. I'm late to top (4)
33. I'm not only old, but doesn't really speed things up (6)
34. I'm late to top (4)
35. I'm not only old, but doesn't really speed things up (6)
36. I'm late to top (4)
37. I'm not only old, but doesn't really speed things up (6)

**MONDAY**

5.30 Little Women (part 8), 7.30 From Shalom Aleicham's "Hazel Anshin" series, and songs for Lag B'Omer, 8.00 Mahab, 8.30 Broomer, 9.00 News, 9.30 The Saint, 10.00 The Saint, 10.30 News, 10.58 Service Broadcast.

**TUESDAY**

5.30 Short, 6.00 News, 6.30 Family Affairs, 7.00 Road Safety, 7.30 Family Affairs, 8.00 News, 8.30 Family Affairs, 9.00 News, 9.30 Family Affairs, 10.00 News, 10.30 Family Affairs, 11.00 News, 11.30 Family Affairs, 12.00 News, 12.30 Family Affairs, 1.00 News, 1.30 Family Affairs, 2.00 News, 2.30 Family Affairs, 3.00 News, 3.30 Family Affairs, 4.00 News, 4.30 Family Affairs, 5.00 News, 5.30 Family Affairs, 6.00 News, 6.30 Family Affairs, 7.00 News, 7.30 Family Affairs, 8.00 News, 8.30 Family Affairs, 9.00 News, 9.30 Family Affairs, 10.00 News, 10.30 Family Affairs, 11.00 News, 11.30 Family Affairs, 12.00 News, 12.30 Family Affairs, 1.00 News, 1.30 Family Affairs, 2.00 News, 2.30 Family Affairs, 3.00 News, 3.30 Family Affairs, 4.00 News, 4.30 Family Affairs, 5.00 News, 5.30 Family Affairs, 6.00 News, 6.30 Family Affairs, 7.00 News, 7.30 Family Affairs, 8.00 News, 8.30 Family Affairs, 9.00 News, 9.30 Family Affairs, 10.00 News, 10.30 Family Affairs, 11.00 News, 11.30 Family Affairs, 12.00 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# WHAT'S ON

**Plant a Tree in Israel**  
With your Own Hands!  
Free tours for planters to the Hills of Judaea every Monday and Wednesday. Leave every Monday and Wednesday from Tel Aviv. For details and registration please call Visitors Department, Tel. 23449. Karyemei Leisrael (Jewish National Fund): In Jerusalem - Rehov King George, corner Rehov Keren Kayemeth, Tel. 3521. In Tel Aviv - Rehov Hayarkon, opp. Dan Hotel, Tel. 24449.

**ALL WEEK IN JERUSALEM**  
Jerusalem Museum: Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Thurs., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.  
Conducted Tours:  
Hadasah Tours:  
1. Tour of Hadasah Projects in Jerusalem, 5:30 a.m., Straits Health Centre, 24 Rehov Strassman, 12-14 of 22 towards transportation and refreshments.  
2. Medical Centre Only, includes visit to "Mingal" window, exclusive Audio-Visual Presentation of the "Hadasah Story" at 9:30 a.m., 11 a.m., 12:15 p.m. and 3 p.m. Kennedy Tower, 12 Rehov Strassman, Centre, Medical Centre. No charge. Bus 19 and 27. For further information Tel. 28553, Jerusalem.  
Haya Tova Jerusalem - (Kiryat Nofim), Haya Tova Jerusalem (except Shabbat), Tel. 81212.  
Hebrew University: Conducted tours in English weekdays at 9 and 11 a.m. starting from the lobby of the Administration Building and at 3:30 p.m. from the Truman Research Institute at the Mount Scopus campus.  
Tourists and visitors come and see the General Hadasah and the Hadasah Jerusalem, and its beautiful activities and impressive modern building. Free guided tours weekdays between 10 a.m. and 6 p.m. Kiryat Moshe, Tel. 523201.

**New Israel Films:**  
Latest Israel films screened weekdays at 12 noon at Keren Heyesod Hall, Jewish Agency Building, Jerusalem. Admission free.  
Jerusalem Biblical Soc. Schneller Wood, Rommen, Tel. 28429, 7:30 a.m.-4:30 p.m. Special Synagogue Tour, Egeded Tours office, Tel. 28429, 2 p.m. Friday.  
Traditional Synagogue Tour, United Tour office, King David Hotel Annex, 9 p.m. Friday.  
Once Shabbat Weekly Parol, Community Singing (in English), Hefez Shlomo 9 p.m. (admission free), Friday.  
Van Leer's amazing new seven-colour Poster Map, hand-drawn from 187,000 individual photos, shows every single building, Ask for Van Leer's wall maps at art and bookstores everywhere.  
"A Stone in David's Tower" - Sound and Light Show in Jerusalem. Text: Yehuda Haerazhi. Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sheriff. Every evening except Friday, 7:30 a.m. in Hebrew; 8:45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed., and Sat. evenings; 10 p.m. in French on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.  
Jerusalem Theaters - The Gypsies of Jaffa, Habimah.

**TEL AVIV**  
The Tel Aviv Museum, Sherot Shaul Hampeleh, New exhibition: "Please, 200 graphic works (Hall No. 3) (opening April 21); other exhibitions: 80 painters from Paris (Zacks Hall); Ernest Nekvezatny's etchings (Graphic Hall); Israeli painting and sculpture (Meyerhoff Hall); The Museum Collections (Jaglom Hall); Kinetic Art (Hall 1); Tel Aviv, 10-1, 4-7, Tues. 10-1, 4-10, Fri. 10 a.m.-2 p.m. Sat. 7-11 p.m. Free guided tours in English at 11:30 a.m.  
Helena Rubinstein Pavilion, 8 Rehov Tarsat, exhibition: Cecile Muhlstain, paintings and collages. Hours: Sun., Mon., Wed., Thurs., 10-1, 4-7; Tues., 10-1, 4-10; Fri., 10-2; Sat. 7-11 p.m.  
Museum of Antiquities, 2 p.m. Fri. (3) Glass Museum; (2) Kedman Numismatic Museum; (3) Ceramics Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasbi Excavation. Wed. - 10 a.m.-3 p.m., Sun., Mon., Tues., Thurs., 10 a.m.-3 p.m., Fri. 10 a.m.-1 p.m., Sat. 10 a.m.-1 p.m.  
Conducted Tours:  
Tel Aviv University  
Free conducted tours in English of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University - 10:30 a.m. Public Relations Dept. - Transportation - by public buses 28, 29, 78, 80. Free transportation on Mondays and Wednesdays from hotels, 9:30 a.m. - Tadmor, Suron, Acadia, Valdivia, 10 a.m. - Sharon, Hilton, Ramat Aviv, Samuil, Astor, Dan, Park, Deborah, Adva, Ami, Sharon, Benel, Yehuda, 10 a.m. - Tel Aviv, H. Stern's duty-free jewelry, international guarantee, Government-approved.

**State of Israel Ministry of Commerce and Industry**  
Israel Fibres Institute  
announce the following guest lectures (in English) by  
DR. BEVERLY BELLO  
Department of Polymer and Textile Chemistry  
Research at J.P. Stevens Garfield, New Jersey, U.S.A.  
on  
"FLAME RESISTANT SYNTHETIC FIBRES AND FIBRE BLENDS"  
on Monday, May 1, 1972, at 2 p.m.  
and  
"MODERN TRENDS FOR WOOL MODIFICATIONS"  
on Monday, May 8, 1972, at 2 p.m.  
The lectures will be delivered at the Israel Fibres Institute, 8 Rehov Zemek Refaim, Jerusalem. Scientists, industrialists and technicians are invited.

**HAIFA MUNICIPAL THEATRE**  
Monday, May 8, at 8:15 p.m.  
under the patronage of the Haifa Municipality Art Department  
**The Dancers Stage**

**BATSHEVA dance company**  
LAST PERFORMANCES  
before the company leaves for a tour abroad of the programme  
Song of My People - Forest People Sea Ebony - concerto, Division of Angels  
JERUSALEM, Beit Ha'am, Monday, May 1, 8:30  
Tickets: Kahana

**TEL AVIV, Nahmani**  
Tuesday, May 2 8:30 Thursday, May 4 8:30  
Wednesday, May 3 8:30 Tuesday, May 9 8:30  
Tickets: KANAF, agencies and at the box office on night of performance.

**The Israel National Opera**  
1 Alibey Road, Tel Aviv  
Tel. 21722  
Tomorrow, April 11  
**AIDA**  
8:30 p.m.

**ORT Israel:** for clubs, please contact: ORT Tel Aviv, Tel. 762291/2; ORT Jerusalem, Tel. 233976; ORT Haifa, Tel. 2627; ORT Netanya, Tel. 22023.  
National Religious Women's Organization: Miral and Haguel Hamirahli Women in Israel, 168 Ibn Gvirol, Tel Aviv, Call - Tel Aviv, 44161, 79864; Jerusalem, 30920, 35282.  
Mozrat Hapalot - Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m. Tel Aviv, Hadasah Bldg., 93 Rehov Arlozorov, Tel. 281111; Jerusalem, Beit Elsheva, Rehov Elazar Hamodai, Katamon, Tel. 31616; Haifa, Community Centre, 14 Rehov Sabul, Miral Elizer, Tel. 522664.  
Mizrah Women's Organizations of America and Canada, 16-15 Rehov Dor Hos, Tel Aviv, call Tel. 220287, 24108; Jerusalem 22848, 51808, Haifa, 61828; BeerSheva, 317.  
Wise Club, 116 Rehov Hayarkon, Tel. 225298, 8 a.m.-2 p.m.  
Hadasah Club, 80 Rehov Hayarkon, Tel. 52693.  
Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the House, please call: Rehov Zemek Refaim, 20185, Jerusalem - 3940, Haifa - Jerusalem Theatre, The Gypsies of Jaffa, Habimah.

**Inbal Dance Theatre**  
Ashkelon, Rahel Sat., April 29, 8:30  
Jerusalem, Khan, Cameri Performance Wed., May 3, 8:30  
Tel Aviv, Beit Arlosorov (Ohel) Thurs., May 4, 8:30  
Tel Aviv, Beit Arlosorov (Ohel) Tues., May 9, 8:30  
Jerusalem, Khan, Cameri Performance Wed., May 10, 8:30

**TICKETS AT AGENCIES**

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**Restaurant At The Top Beit America,**  
34 Sherot Shaul Hampeleh, Tel. 25802.  
Business Lunches; private rooms. Open all week, including Saturday for lunch and supper. Parking.  
HAIFA

**THE HEBREW UNIVERSITY OF JERUSALEM**  
announces  
the Rabbi Shai Shacknai Memorial Lectures  
in Immunology and Cancer Research  
endowed by Mr. and Mrs. Frank Lautenberg, of New Jersey, U.S.A.  
to be delivered by  
**PROF. GEORGE KLEIN**  
of the Karolinska Institute, Sweden

**TEL-AVIV UNIVERSITY**  
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Summer Session and Archaeology Programmes offered to bona fide students (programmes in English)  
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Overseas Student Unit,  
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with a large cast of the best Yiddish actors  
Musical Direction: Shai Bressky  
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ACRE, "Gan Eden" Sat. May 1, 8:30  
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TEL AVIV, "Ohel Shem" Wed. May 3, 8:30  
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KIRYAT YAM, "Beh Habladrat" Sat. May 6, 8:15 and 9:00

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The lectures will be delivered at the Israel Fibres Institute, 8 Rehov Zemek Refaim, Jerusalem. Scientists, industrialists and technicians are invited.

**HAIFA MUNICIPAL THEATRE**  
Monday, May 8, at 8:15 p.m.  
under the patronage of the Haifa Municipality Art Department  
**The Dancers Stage**

**BATSHEVA dance company**  
LAST PERFORMANCES  
before the company leaves for a tour abroad of the programme  
Song of My People - Forest People Sea Ebony - concerto, Division of Angels  
JERUSALEM, Beit Ha'am, Monday, May 1, 8:30  
Tickets: Kahana

**TEL AVIV, Nahmani**  
Tuesday, May 2 8:30 Thursday, May 4 8:30  
Wednesday, May 3 8:30 Tuesday, May 9 8:30  
Tickets: KANAF, agencies and at the box office on night of performance.

**The Israel National Opera**  
1 Alibey Road, Tel Aviv  
Tel. 21722  
Tomorrow, April 11  
**AIDA**  
8:30 p.m.

**THE HEBREW UNIVERSITY OF JERUSALEM**  
School of Applied Science and Technology  
Department of Polymer and Textile Chemistry  
announce the following guest lectures (in English) by  
DR. BEVERLY BELLO  
Research at J.P. Stevens Garfield, New Jersey, U.S.A.  
on  
"FLAME RESISTANT SYNTHETIC FIBRES AND FIBRE BLENDS"  
on Monday, May 1, 1972, at 2 p.m.  
and  
"MODERN TRENDS FOR WOOL MODIFICATIONS"  
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**Gifts II**  
Charlotte  
WIDEST RANGE OF ISRAELI HANDICRAFTS, OLD AND NEW  
INDIVIDUAL SERVICE  
REASONABLE PRICES  
ABSOLUTE RELIABILITY  
SPECIALITY:  
ORIENTAL JEWELLERY  
ORIENTAL HANDICRAFTS  
Recommended by the Government and by Israelis  
JERUSALEM  
4 Rehov Coreah  
Behind Main Post Office  
Tel. 221632.

**MY BAR**  
American Bar and Restaurant  
6 Rehov Hillel  
Tel. 224854, Jerusalem  
Open 8 p.m.-2 a.m. except Friday  
Happy day a "Happy Hour"  
"Playboy" says: the best Martini in the Middle East.

**ASSA RESTAURANT**  
Oriental & European Specialties  
Special Charcoal Grill  
Pleasant Atmosphere  
Tel. 227382 Background Music  
49 Bograshov corner Pinsker T-A

**BROADWAY HOUSE HOTEL**  
39-40 Dorset Square, London N.W.1 (near Baker St. Station), England, Tel. 7281451  
Your Home in London  
Room with breakfast from 52.- per day.  
Family room from 125.- per person per night.  
Viennese cooking.  
Proprietor: FRIEDRICH FIOHLER (formerly Vienna).

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presents the international stars  
**HENRI BERRERO**  
**ROSITA LONDNER**  
in the musical comedy  
**FREILECH IN SHTETL**  
with a large cast of the best Yiddish actors  
Musical Direction: Shai Bressky  
NARETH, "Nari" Thurs. April 28, 8:30  
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## Tel Aviv Cinemas

Commencing Saturday, April 29, at 7.15 and 9.30 p.m.  
Weekdays at 4.30 p.m., 7.15, 9.30  
See times of performance of individual cinemas

**ALLENBY Tel. 57820**  
ISRAEL PREMIERE  
4.30 - 7.15 - 9.30

**RATED G**  
BUT MAY BE TOO INTENSE FOR YOUNGER CHILDREN.



**THE ANDROMEDA STRAIN**  
A UNIVERSAL PICTURE  
TECHNOLOGY PIONEER

**BEN YEHUDA Tel. 228469**

8th week  
HOSSANA WODRSTA  
SYLVIA KOSCINA  
BERNARD HILIER

**HOMO GROTICUS**  
A Forum Film in colour

**OHEN Tel. 226987**  
Israel Premiere

**ALISTAIR MACLEAN'S PUPPET ON A CHAIN**

Adults only  
A "Columbia" Film  
Sat. at 8.45 only

## GINERAMA

ISRAEL PREMIERE  
7.15 9.30

**John Wayne**

**Richard Boone**

**"Big Lake"**  
A CINEMA CENTER PRESENTATION  
TECHNOLOGY PIONEER  
ANNUAL GENERAL RELEASE

**CRITERION Tel. 57852**  
The Impressive Japanese Film

**BUSHIDO**  
The Samurai's Vow  
4.30, 7.15, 9.30

**DAN Tel. 55951**

**THIS MAN CAN'T DIE**  
GUY MADISON  
10, 12, 2, 4, 7.15, 9.30

**EDEN Tel. 57450**  
The musical drama in colour

**GAWAR**  
RAJANDRA KOMAR  
4, 7.15, 9.30

**ESTHER Tel. 226810**  
JANE FONDA  
DONALD SUTHERLAND  
4.30 - 7.15 - 9.30

**GAT Tel. 287888**  
4th week  
BO WIDEBERG'S  
**JOE HILL**  
starring



**TOMMY BRUBERN**  
(Elvira Madigan)  
Title song sung by  
**JOAN BAEZ**  
4.30, 7.15, 9.30

**GORDON Tel. 244573**  
17th week  
4.30 - 7.30 - 9.30

**THE HOUSE UNDER THE TREES**  
FAYE DUNAWAY  
FRANK LANGELA

**HOD Tel. 226228**  
2nd week

**The Boyfriend**  
with TWIGGY  
Musical by Ken Russell  
4.30, 7.15, 9.30

**MAXIM Tel. 227487**  
2nd week

**THE PRIZE**  
PAUL NEWMAN  
EDWARD G. ROBINSON  
4.30, 7, 9.30

**MOGRABI Tel. 55851**  
The Israel Film

**NACHTOCH & THE GENERAL**  
YAAKOV BODO  
ZIPPY SHAVIT  
4.30, 7.15, 9.30

**OPHR Tel. 615521**  
8th week  
CLINT EASTWOOD  
**DIRTY HARRY**

One of the 10 best of the year - "Time"  
4.30 - 7.15 - 9.30  
Adults only

**ORLY**  
4 Rehev Maccabi, Tel. 26485

**Rose, I Love You**  
The official Israel entry for the 1972 Cannes Film Festival  
4.30 - 7.15 - 9.30

**PARIS Tel. 236605**  
3rd week

**SLAVE**  
with Stephen Boyd  
Dianne Warren  
A Forum Film  
Release  
6 performances daily

**PREMIER Tel. 445795**  
3rd week  
7.15 9.30

**"The Go-Between"**  
A Film with a Female Lead

**Julie Christie Alan Bates**

**The Conformist**  
JEAN-LOUIS TRINTUNANT  
DOMINIC SANDRA  
Solence Station No. 5  
In colour

**TEL AVIV Tel. 228113**  
11th week  
GENE HACKMAN  
(Actor of the Year) in

**THE FRENCH CONNECTION**  
The thriller of the year  
Winner of 5 Oscars  
Adults only  
4.30 - 7.15 - 9.30

## Jerusalem Cinemas

Commencing Saturday, April 29, at 7.00 p.m. & 9.00 p.m.  
Weekdays: 4.00, 7.00 and 9.00 p.m.

**AERON Tel. 224839**

**THE STATUE**  
DAVID NYEN  
VIRNA LISI  
ROBERT VAUGHAN  
...designed for laughter  
Amusing comedy - in colour

**OHEN Tel. 222955**  
5th week  
The big Western hit

**THEY CALL ME TRINITY**  
starring  
TERENCE HILL  
Colour

**EDEN Tel. 238529**  
Starting Friday, 2.00 p.m.

**LITTLE BIG MAN**  
DUSTIN HOFFMAN  
FAYE DUNAWAY  
Perfs. at 3.45, 6.45 and 9.00

**EDISON Tel. 224056**  
Starting Friday, 2.00 p.m.

A daring great Western  
with top stars  
**FRANCO NERO**  
**TOMAS MILAN**

**LOS COMPANEROS**  
In Technicolor  
Perfs. Sat. 7.15 and 9.00

**JERUSALEM Tel. 25097**  
5th week

**MICHAEL DAT ADAM**  
GABI UFFERMAN  
LEVANA FINKELSTEIN  
in

**ROSE, I LOVE YOU**

**RAMAT AVIV Tel. 412761**  
The detective film

**SHAFT**  
Saturday and all week  
Matinee on Tuesday 4.30:  
RHINO

**SEDEROTH Tel. 624054**  
7th week

**ALAN LUKIN**  
RICHARD BENJAMIN  
in Mike Nichols' famous film

**CATCH-22**  
based on Joseph Heller's bestseller  
Adults only - 4.30, 7.15, 9.30

**STUDIO Tel. 55817**  
17th week

**THE GREAT CARUSO**  
Starring  
MARIO LANZA and ANN BLYTHE  
Technicolor

**TAMAR**  
2nd week  
10, 12 shows daily  
A SEVEN STAR RELEASE

**"The Decameron"**  
by PIER PAOLO PASOLINI  
Adults only  
A "United Artists" Film

**TOLELET Tel. 449090**  
3rd week  
4.30 7.30 9.30  
Hortolnic's

**The Conformist**  
JEAN-LOUIS TRINTUNANT  
DOMINIC SANDRA  
Solence Station No. 5  
In colour

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Adults only  
4.30 - 7.15 - 9.30

**HABIBAH Tel. 252366**  
Starting Friday, 2.00 p.m.

After a great success all over the country

**SOMEONE BEHIND THE DOOR**  
★ CHARLES BRONSON  
★ ANTHONY PERKINS  
In colour  
Perfs. Sat. 7.15 and 9.00

**ORION Tel. 222914**  
6th week

The thriller of the year - Winner of 5 Oscars

**THE FRENCH CONNECTION**  
with  
GENE HACKMAN  
Best Actor of the Year  
For Adults Only

**OENA Tel. 224733**  
By public request!

6th week  
**JANE FONDA**  
Winner of Oscar as best actress of the year in the film

**KLUTE**  
For Adults Only - Colour

**RON Tel. 234704**  
2nd week

**LE SOUFFLE AU COEUR**

**SEMAPAR Tel. 55742**  
★ RICHARD HARRIS  
★ ALICIA GUINNESS

**CROMWELL**

**DIAMONDS ARE FOREVER**  
Starring  
NEAN CONNERY as JAMES BOND  
In Technicolor

**MIRON Tel. 685008**  
From Fri. six nonstop perfs.

A Great Adventure by the Greatest Hero of the Jungle

**TARZAN'S NEW YORK ADVENTURE**  
Starring  
JOHNNY WEINMULLER

**MORIAH Tel. 242477**  
One of the greatest musical successes of all times

**THE GREAT CARUSO**  
Starring  
MARIO LANZA and ANN BLYTHE  
Technicolor

**ZAMIR Tel. 57455**  
4th week  
RAQUEL WELCH  
ERNEST BORGINNI  
**Hannie Caulder**  
Sat. 7.30, 9.30  
and at midnight  
Daily from 9.30 a.m.  
8.30, 7.30, 9.30

**RAMAT GAN Tel. 724504**  
3rd week  
7.15, 9.30

**Carnal Knowledge**  
with  
CANDICE BERGEN  
2nd week  
Laurel & Hardy  
"THE BULFGIGHTERS"  
Price: 12L.

**HADAR Tel. 723833**  
2nd week  
The Israel Film

**NACHTOCH & THE GENERAL**  
YAAKOV BODO  
GABI AMBANI  
4, 7.15, 9.30

**ORDEA Tel. 721720**  
6th week  
matinee and evening performances

The Western your girl too will enjoy

**THEY CALL ME TRINITY**

**Shelley WINTERS**  
in  
**Bloody Mama**  
PAT OON DIANE  
HINGLE-STROUD-VARS  
COLOR  
© 1970 American International Pictures, Inc.

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Commencing Saturday, April 29, at 7.00 p.m. & 9.00 p.m.  
Daily at 6.45 and 9.00 p.m. - Matinee at 4.30 p.m.

**AMPHITHEATRE Tel. 684018**  
6th week

**GENE HACKMAN**  
Best Actor of the Year, in

**THE FRENCH CONNECTION**  
Winner of 5 Oscars  
Best Thriller of the Year  
In Colour - For Adults Only  
No comp. tickets.

**ARMON Tel. 684848**  
HEKIM SEHMIU and  
OHUCK CONNORS

**THE DESERTER**  
In colour  
For adults only

**ATZMON Tel. 683008**  
8th and last week  
Running successfully

**THEY CALL ME TRINITY**  
Starring  
TERENCE HILL  
In colour

**BEIT ROTHSCHILD**  
Mt. Carmel - Tel. 82749  
A STANLEY KUBRICK production

**PATHS OF GLORY**  
Starring  
KIRK DOUGLAS  
In colour  
Perfs. at 6.45, 9.00  
Sat., Tues. and Thurs.

**OHEN Tel. 666273**  
6th week

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2nd week  
The Israel Film

**NACHTOCH & THE GENERAL**  
YAAKOV BODO  
GABI AMBANI  
4, 7.15, 9.30

**ORDEA Tel. 721720**  
6th week  
matinee and evening performances

The Western your girl too will enjoy

**THEY CALL ME TRINITY**

**Shelley WINTERS**  
in  
**Bloody Mama**  
PAT OON DIANE  
HINGLE-STROUD-VARS  
COLOR  
© 1970 American International Pictures, Inc.



Peter Finch, left, and Glenda Jackson won the British equivalent of the American Academy Award for their performances in John Schlesinger's "Sunday, Bloody Sunday." In the background is Murray Head. The film is due in Tel Aviv in the near future.

# The POSTER

## Cinema

### Jerusalem

#### I LOVE YOU, BOSS

Now Israel film

written and directed by Hoshai Mizrahi

has been chosen as the official

entry at the 1972 Cannes Film

Festival. Story of obsessive love in the

Israeli Jewish community in 19th cen-

tury Jerusalem. Religious rites play a

central part. Nice performances from

Michael Ben-Ari as Isaac and Gadi

Lotner as the younger Isaac. In-

teresting after the death of his

father, Isaac inherits a fortune. His

new wife, Glenda Jackson, is a

young girl who has been seduced by

Isaac's father. The film is a

masterpiece of the Israeli cinema.

Perfs. at 6.45, 9.00

Sat., Tues. and Thurs.

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